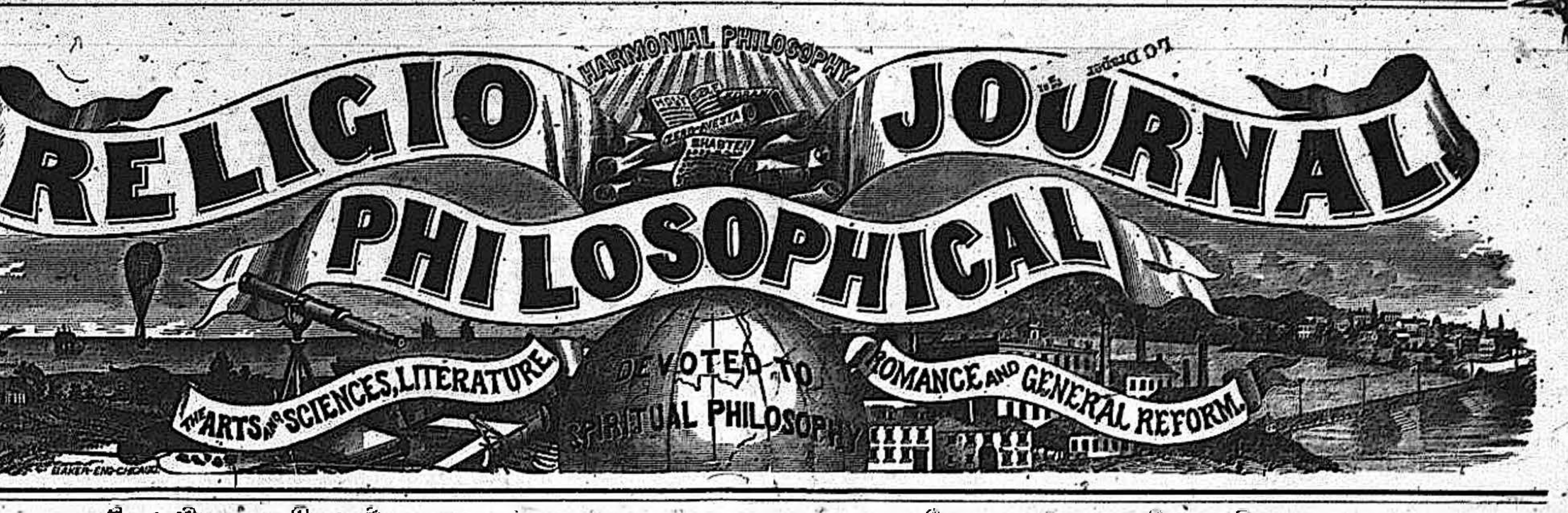
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Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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## FAITH, THE GUARDIAN OF WISDOM AND LOVE.

### An Address Delivered by Prof. J. R. Buchanan before the Brooklyn Spiritual Fraternity, May 21, 1880.

My theme to-night is Faith—not because it is popular, but because it is unpopular and needs its champions; as liberty once needed a Wilberforce, a Patrick Henry and a Thomas Paine, there are still nobler principles that need defenders to-day. Faith is a noble, redeeming principle, on which the great world tramples in cold heartlessness. It is the guardian of the historic truth of ancient religion and the defender of Modern Spiritualism.

Faith bestows the power of receiving new and wonderful truths with hospitality; and when new truths have been established by ample experimental evidence they have the same right to our faith—the *same right to be received upon their evidence as the older sciences*, which no one questions. Spiritualists have as good a right to demand the unhesitating reception of their demonstrated science as astronomers or chemists have in their departments, and they should never surrender that right for a moment to the opposition of the ignorant, the stubborn and unreasonable.

When the surgeon offers his professional services, he is not told that he must first dissect a human body before us to prove his anatomical doctrines.

When the astronomer would teach, he is not told that he must satisfy each pupil by showing every star with a telescope before his instructions will be received.

When the chemist would instruct the public, he is not met with a preliminary demand to go all through his experiments under the jealous inspection of the ignorant before they will receive his instruction.

On the contrary the ignorant who need instruction generally pay respect to the teacher whose study and investigations have qualified him to instruct them. The spiritual teacher should claim the same right as all other teachers, to be recognized as an expert and a competent instructor in matters which he thoroughly understands. The faith in human science and integrity, which is freely given in physical studies, should be given as freely in the spiritual, and should be firmly demanded by enlightened Spiritualists. Faith is therefore the battle ground of Spiritualism, upon which we should intrench ourselves and maintain our right against all opponents—the right to common courtesy and justice!

Having condensed the statement of the ethical duties of man into fourteen commandments, corresponding to the plan of the human constitution, which we find in the brain, I take for my theme the eleventh commandment:

"Man shall confide in the benevolence, wisdom and power of God—in the worth of thy friends—in the truth of the true—in the excellence of humanity—in the worth of honest testimony—and thou shalt never wrong any one by unjust suspicion or jealousy."

This commandment covers a large area of duties—more than I can discuss at present—duties that are habitually violated everywhere—not only in business life and political life, but in the spheres of literature, scholarship, philosophy and religion. Scholars and theologians habitually trample on this law unconsciously, and I am not aware that it has ever been fully developed or explained by any author. The conscience of mankind, including the most cultivated classes, has not been sufficiently developed, and cultivated to realize the scope of this duty or to demand its complete fulfillment, and it is quite probable that the exposition I am to give may be considered too exacting by those who have grown accustomed to a lower standard.

Faith is the moral bond of unity between man and man, as well as the bond that connects us with angels and with God. It is the bond by which *the lower are drawn up to the higher*, which makes ethical progress possible—by which human efforts are unitized in co-operation—by which peace and harmony are maintained, and by which civilization and advancement are made possible. Abolish the sentiment of faith, and man is cut off from God and heaven, being unable to realize their existence, no matter how much he may philosophize. Nations are speedily plunged into war because each regards the other as a dangerous enemy whose power must be crippled. Society is convulsed with the feuds which spring from mutual distrust, mutual slander and mutual aggression—and families are broken up by jealousy and discord.

The world's welfare and peace therefore depend largely upon the development of faith, and one of the most fatal blows to religion, to spiritual philosophy, to peace, civilization and progress would be the blow that injures or shatters faith. The faith of which I speak is the sentiment of friendly trust and reliance between man and man, and not mere creedal belief, which is often found where the sentiment of faith is signally deficient. One of the deadliest influences to repress the growth of religion, wisdom and peace would be found in a system of ethics so lacking in moral elevation as not to include a full development of faith.

In looking around us to-day we find that society is suffering from just such a system; and in looking back over historic periods we find that it has always suffered under the same repressive influence.

It may be claimed that the world has had too much of faith, and that it has been made too prominent and essential a matter by the church—being made essential to salvation without regard to a religious life. Certainly it has had too much of that kind of faith.

When Jesus insisted on the importance of faith he did not speak too strongly, but when *the church* insisted on faith, *it was essentially wrong*, and has been wrong these eighteen centuries, for it substituted a counterfeit of faith for the real faith which is so necessary to the world's salvation. The faith of the church is in many respects the opposite of the true faith. It is *blind adhesion* instead of faith. It is only *theological glue*, to hold men fast where they are planted,—and among Unitarian and progressive Protestant denominations it is hardly glue—perhaps only a weak mucilage, which the rain of science washes out.

Sectarian adhesion receives nothing. True faith receives everything that is intelligible. The true philosopher according to Herschel "believes all things which are not unreasonable and hopes all things not impossible." Faith as to its location in the brain, is among the anterior organs of the moral region, which co-operate with intellect, while its opposite, dogmatic infidelity or suspicion, is located in the lower back brain, and the more thoroughly selfish, domineering, dogmatic and unrefined the man, the more hostile his feelings toward his fellows, the less he has of faith or trust.

True faith has nothing fanatical, nothing proscriptive. It is a strong genial friendly sentiment, which thinks no evil—which receives every one with open arms as a friend, and receives his suggestions in a friendly spirit, profiting by all the intelligence or wisdom he can bring. If wise counsel comes from spirits—or if Providence has brought forth wise men or inspired men, and displayed miraculous powers in *any* age, faith receives the full benefit of all, for it enables us to believe that which we have not seen, by appreciating the value of evidence, and *relying upon it.*

Historical Christianity, must, therefore, depend on faith for its reception, as the marvels of the Spirit-world to-day depend on faith for their reception—by those who have not witnessed them.

Faith recognizes the power and wisdom of God, and the vastness of the Universe and its laws—and hence keeps the mind perpetually in friendly relation to that world of intellectual wealth which has not yet been explored, and therefore in the right condition for reception and growth. Faith is the germ of growth—nip that germ and growth is arrested.

Without faith there would be no growth to a higher condition in ethics—no expectation of growth—our intellectual world would be a finished and stagnant world, and the efforts of the wise to enlarge the scope of our knowledge of the Universe, would be sternly repressed.

And this is a concise statement of history. The effort of the wise has always been resisted, and is to-day resisted with great power by human faithlessness; the faithlessness that resisted Copernicus, Galileo, Columbus and Gall, is to-day as rigorous as two hundred years ago, and it is *the same faithlessness* which resisted Jesus in Jerusalem, and stopped his career by crucifixion.

Faith wings the soul for its loftiest flight, it fills the race with hope and longings for the expansion of its career, and keeps it in continual growth.

It is not a transitory, but an eternal element of virtue and progress. A feeble faith would make one spasmodic effort to receive some important truth, and then rest motionless in its possession; and such has been the world's religious faith. Forced to receive some great truth, men then relapse into a torpor, which terminates their spiritual growth. But such a stagnant faith as this is a dead faith—of no value. The faith that clings to a religious truth and refuses to enlarge it, is not the faith upon which progress depends, and cannot be called faith at all, except in the sense in which a corpse is called a man.

Stagnant faith would be as absurd an expression as stagnant light or stagnant thought. And yet the perpetual tendency of indolence, stupidity and animality is to substitute that stagnant condition for faith.

The churches substitute stagnation for faith, and some Spiritualists, as they are called, would stagnate in some limited conception, making the same resistance to spiritual progress which they made to the first reception of spiritual facts.

True faith may be called the umbilical cord of humanity, which connects it with the Divine source of its perpetual influx, and maintains unceasing growth.

Every successive step in the unfoldment of spiritual wonders, meets the same unreasoning resistance. Materialization was sturdily resisted, and what comes after materialization will be as sturdily opposed—by denying the veracity and competence of honorable witnesses; by refusing to rely on adequate testimony; by making groundless imputations upon good faith, and by demanding incessant repetition of what has already been fully established.

The demand upon faith—the demand for faith—will never cease, and the faithless class will ever be an incumbrance on human progress. The larger the area of thought and discovery, the larger still will be the circumference by which it bounds upon the unknown—the wider the area on what the marvelous is to be received—and the more marvelous, magnificent and incomprehensible will be the truths into which human intelligence is progressing.

The higher the intellectual development of any individual, the greater his philosophical capacity, the more he must be familiar with the marvelous—the more must his intelligence extend into the dim region of mystery in which common minds cannot follow him.

The great thinker, therefore, the leader of the age in wisdom, is necessarily one whom commonplace minds distrust and regard as visionary. But visionary as the discoveries may seem, which penetrate the realm of mystery, it is only by such master minds that light and simplicity can be introduced into that area which seemed before all darkness and chaos.

All around the border lands of science lie the dark thickets and wildernesses of the mysterious and unknown, in which men of considerable mental activity wander without a compass or a plan, and bring back nothing that will enable another to explore. The man of philosophic genius explores, and from his surveys the world receives the intelligible sovereignty of a new dominion rescued from night and chaos.

It was faith that enabled him to make the exploration successfully, as faith in the north star and compass enables the mariner to reach new continents and islands in unknown oceans.

The power of philosophic expansion and progress, depends upon imagination and faith, as well as upon perception and ratiocination. Imagination flashes like light through the universe to show the way, and faith bears aloft the soul with its untiring wings, without which it cannot rise from the ground. The career of the true philosopher is as different from that of the faithless scientist who knows nothing beyond his laboratory, as the flight of the eagle from the walk of the ox. For faith is pre-eminently the philosophic power, as the counterfeit faith of blind adhesion is the superstitious power, the enemy of philosophy.

Hypotheses and reasoning which are entirely philosophic, seem to the faithless or skeptical mind as feeble and flimsy as the spiders' web, but the eye of faith recognizes their strength and validity, as the basis of still bolder projections—still higher structures.

Hence faith and philosophy go hand in hand, for faith is just as essential to philosophy as to religion. It is faith that lifts into higher possibilities and those possibilities belong equally to the philosophy that explores God's boundless evolution, and to religion which lifts us into heaven, which is an infinite miracle of love and wisdom not to be realized without faith. The evolution of spiritual science, which is the union of philosophy and religion, demands the continual support of faith.

But there are many intelligent people who are so well trained in the methods and spirit of materialistic science, that they do not realize how different is spiritual science. When we are dealing in rocks, alkalies, and acids, we handle them as we please, we owe them no respect; they have no rights, and we learn nothing from them but by using our senses upon them.

But a friend is not a stone, and in all our intercourse with him we owe him friendship, faith and politeness. When we deal with spirits and mediums we are dealing with friends whose rights are equal to our own. We should approach them in candor, faith and friendship; and when we do this, both spirits and mediums respond by sympathy, and we shall rarely have anything to complain of. But in a promiscuous circle where distrust prevails the spirit of truth will not prevail, and the influences will not be favorable. Faith and candor are so closely connected that where faith is absent truth will often be absent also. Hence the very assumption that there must be no faith, and the medium must be treated as if disposed to fraud or as if he were a mere block, destroys the very conditions that are necessary to pure and good results.

If the thought of deception is entirely banished from the mind, and perfect harmony established, truthful phenomena will appear—good spirits will come and the phenomena will be of so decisive character as to be entirely satisfactory—not only more satisfactory but of a higher order than we can get when the medium is treated as probably a knave.

What some Spiritualists would recommend as the scientific method, is the opposite of the spiritual method. The spiritual method is to do all things in a christian spirit; to approach a medium in all the friendship and love that is due to a brother; and we cannot approach him in any other way without committing a petty offense and driving off good influences. The so-called scientific method is not scientific, but animal: it is to lay aside our religion, forget our fraternity, and enter the séance in about the same spirit in which we would enter a boxing arena—or the spirit in which a gentleman gets up at night, poker in hand to hunt a rat and mash its head—such a spirit is disagreeable to every refined nature. Even refined visitors to the circle are sometimes depressed and made sick by the presence of these hostile skeptical cavilers, and it often happens that good spirits are driven off—the phenomena are degraded, and imperfect; everything is on a low plane—low spirits come in—the medium is demoralized and educated into fraud—the spectators are demoralized, too, and the whole scene of suspicion and fraud is a vulgar nuisance that ought to be abolished.

I do not mean that we should take no precaution, where the medium is lacking in moral stamina, but I do say that where he is lacking in moral stamina, we make him a great deal worse by treating him as a rogue, whereas if we treat him as a gentleman and friend we develope his sense of honor, and we may get satisfactory phenomena without what are called tests; as, for example, that spirits shall come and speak behind a curtain when we know that nobody is there, or come into an apartment in an elegant costume that could not have been prepared, and then fade out of sight in our presence—or come with the plain features of the departed, and speak in a language which the medium does not know—or play upon the instruments which no human hand is touching—or write in the space between two closed slates or respond by raps and writing to mental questions. If no such results are to be had I would rather discard such a medium as worthless, than engage in hunting for phenomena in an atmosphere of fraud.

It is an unprofitable expenditure of time to devote ourselves to the exacting requirements of those who declare that they will believe nothing which is not seen and handled by themselves—who declare that all our personal testimony as to facts which we have seen and examined a hundred times, and all the accumulated testimony of thirty years, are false. When one assumes that position I simply say—"Sir, you have a legal right to be just as ignorant as you please, and I am not responsible for your education. If you choose to deny that there were such persons as Cæsar or Bonaparte or Washington, I would be sorry for you and merely recommend you to study history. If you deny the spiritual facts, which have been witnessed and investigated by tens of thousands and are just as certain as any historical facts, I am sorry for you and would recommend you to study the subject patiently, but I would not bring a man in your mental condition into the presence of a refined spirit or a worthy medium, and it would do no good if I did." We do not need such persons in the spiritual camp; for the man who stubbornly resists evidence in the beginning will always be a hindrance to progress.

Faith belongs to the highest conditions of life on earth or in heaven; and when we cultivate spiritual intercourse in the spirit of faith, it is pure and delightful. But if in the midst of our spiritual enjoyments when the soul is expanding in the companionship of the loved and lost, the ancient and holy, it feels the icy blast of jealous suspicion; there is a sudden paralysis of our heavenly nature, and we fall back toward materialism, gloom and selfishness—toward the wretchedness of a family circle blasted by jealousy. I deeply pity the Spiritualist, who is subject to such an experience, and has to wrestle in his own soul with the devil of distrust, suspicion or jealousy.

But faith without intelligence and philosophic thought is blind, as intellect without faith is helpless and cannot rise into the sphere of spiritual life and true causation.

The modern scientists, Huxley, Tyndall, Haeckel and the majority of our biologists, illustrate intellect without faith, unable to rise above physical facts; and the whole host of theological and psychological speculators with a few exceptions down to the Modern Spiritualists of the last hundred years, illustrate faith in various degrees of power, unguided by sound judgment and philosophy, wandering or flying boldly among the great mysteries of the universe, but marking no pathways, evolving no light and leaving only clouds and darkness.

Beginning with Plato and Aristotle as the leaders of unsound, unphilosophic speculation upon the eternal mysteries that surround all life, I would enumerate among the most famous of those who have spoken to man from the midst of clouds and fogs, without dispelling the mist, nine-tenths of all the writers on theology, led by Aquinas, Duns, Scotus and the Catholic Fathers, and nine-tenths of all the writers on metaphysics, from Plato and Aristotle to Hamilton and Spencer—referring especially to such as Descartes, Liebnitz, Spinoza, Malebranche, Schilling, Hegel, Fichte, Kant, Berkeley, Stewart, Cousin, Helvetius, Cudworth, and our own McCosh and Fiske.

My subject is too vast for one discourse, for it involves the whole progress of humanity from barbarism to civilization,—from atheism and materialism to religion, and from superstition to a divine religion; for a true faith carries the physical scientist into psychic science and philosophy and leads him to heaven—amid faith, it enables the atheist to realize Divinity—a true spirit of faith keeps a nation in continual progress under the effective leadership of its wisest and best, and thus brings it into the front rank, as Japan is advancing now. A true faith enables us to outgrow all the errors of the past by continually receiving truth from its worthiest channels, and thus leads men from the petrified errors of the church, to the higher life of true religion; and the true, strong faith so exalts, refines and enriches the mind, as often to bring us into the direct communion and instruction of the angels and of God.

But this is an ideal development which we seldom see. Everywhere we see men settled down as if petrified in the opinions which they imbibed in education. As they are deposited by their teachers, so they lie, like the rock-strata of the earth, or like the rows of bricks in a building, and society, instead of growing like a tree or garden, exhibits for centuries its solid, unchanging strata of sectarian bodies and of theological and philosophical creeds, all dependent upon the institutions in which men are educated, organized and stratified. The most absurd notion or sentiment that can be imagined, if once established in men's minds, rests like a huge boulder on the earth's surface long after we have lost all idea of its origin, as we see to-day the Chinese still persist in bandaging the feet of women into deformity and painful disease, and the Hindoos persisted in burning widows until their British goverment interfered, and the so-called Christian world generally is united in trying by law to compel people to practice the ceremonies of a religion when they do not believe it.

To bring my vast subject into a compact and practical shape, I should point out the manner in which the duty of faith is habitually violated by all men. I say all men, because the number is so small of those who do not habitually violate this duty.

There are six conspicuous modes of violating faith, all pernicious and disastrous to human happiness,—the legal, the ecclesiastical, the scientific, the medical, the social and the spiritual.

The legal outrage upon faith is seen in all governments which enslave the people on the slanderous assumption that they are incapable of self government. A true republic is founded upon *faith in humanity*, and rigidly limits the operations of government to protecting the weak from the strong without any pragmatic interference with individual freedom. But the Jeffersonian conception of faith in humanity has never been fully realized by our people, and we have many pragmatic interferences with private right by legislation, as in laws to enforce Sabbatarian usages, to regulate the interest on money, to control the business of the country by tariff legislation, and to restrict the freedom of the people in the choice of their medical advisers. I have spoken of these violations of right heretofore, and for the sake of brevity, I shall pass on from the legal to the ecclesiastical wrong.

If Jesus Christ was the founder and the only authentic unquestionable exponent of Christianity, he is still with his followers "always unto the end of the world," and the holy spirit is ever at hand to inspire men to a holy life and to give them power to do the wondrous healing works that were done by him. The gift of tongues, the gift of healing, the gift of prophecy, the gift of righteousness and a divine life sustained by inspiration were to be the fruit of sincere devotion in all time—*open to all without distinction*, who follow faithfully in his sublime pathway on which he hoped to draw all men up to him. But instead of this flood of divine radiance filling the currents of human life, a church which he did not found steps in between man and God and petrifies the whole Christian system into a mass of creeds, forms, ceremonies, power and pomp—silences the spontaneous utterance of the spirit—silences the voice of progressive science by the inquisition and the theological seminary—and pronouncing man *debased*, so effectually walls out heaven from earth that Jesus Christ himself, if he should speak through mortal lips of purity and truth, would be repelled as rudely as he was in Jerusalem.

The pre-eminent faithlessness of the church, is seen in its debasing both man and God, having no proper faith in either—man being charged with total depravity and God being painted as the most terrific embodiment of total depravity or malignity, that a morbid imagination could portray.

This faithlessness of the church has with many individuals—I am happy to say not with all, for a gloomy theology cannot entirely hide the light of the New Testament, and cannot annihilate the religious impulses

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## Foreknowledge and Prophecy.

There are periods in the life of every one when he anxiously desires some communication or suggestion upon which he may confidently rely, for the forming of a right conclusion, or the adoption of a purpose which shall be actually wise. If we approve of the young and inexpert when they ask for advice from those who are older or more intelligent, we cannot with consistency blame or despise the person who seeks from intelligences above him for aid and instruction. The same reasoning which justifies the one will also include the other.

I remember well the emotions which were aroused when first reading the tale quoted by Fredrika Bremer in *The H—— Family*, in regard to the children. They had assembled in the church, and were entreating to know whether there was a God. Christ appeared among them, and they asked of him: "Christ, is there not a God?" He replied, there was none. He had ascended into heaven, he had explored through infinite space, and found him not. No, there is no God; "we are all orphans." As he answered this the arches of the vaulted roof above resounded with the cries of grief and awful despair.

The eager question of the ages—"Who, whence and whither?"—antedates all the lesser inquiries. Its solution has been sought eagerly through all time. In the multiplicity around us all that can be learned is the onflow of events, a stream propelled by a lifeless force without aim, purpose or benefit from nowhence to nowhither. Justice, goodness, moral excellence, in such case are but incidents of our mortal existence, the temporary accidents of consciousness brought to view by the attritions of every-day experience, but erring little or no ulterior advantage. We are inevitably hurried to this great whirlpool of unrest and uncertainty by the specious reasonings of the scientist who regards only phenomena and apparent facts, and shuts out the real causes from examination. Death dissolves the former, and what then?

The spiritual history of mankind has been characterized by incessant endeavor to break through this cordon of uncertainty. What has been denominated superstition has obtained ascendency in human minds from the innate aspiration to know the mysteries of life and its relations to the universe? We instinctively dread to be a lone; and much of the fear of death owes its existence to the consciousness that we must encounter it unaided and unaccompanied. Hence men in every age have left considerations of personal ambition and advantage in the background, and sought to acquire the possession of a higher wisdom, and an interior communion with the potencies that control the phenomena and vicissitudes of every-day life. There has been little difference between the ruder and the more cultivated; such men have existed in all grades of human development, who labored to ascertain and resolve the problems of existence and destiny.

The imputation of credulity and charlatanry has been cast upon the whole subject of supernaturalism. Yet the fact has been overlooked that the very capacity to imagine the possibility of the thaumaturgical power, is itself evidence that they may exist. If there are counterfeits there is of necessity a genuine original. The critic as well as the skeptic is generally inferior to the person or subject that he reviews, and is therefore hardly a competent witness. Let the bat repudiate the existence of the sunshine as beyond knowing, and circumscribe his belief and inquiries to his own night and twilight; true men, while discarding hallucinations and a morbid hankering, and employing caution in their exploration of all subjects that fall within the scope of the understanding, will always be ready to know concerning what is beyond.

The interior world has not been hidden from us by impenetrable darkness; the Supreme Being has not left himself without witness. Because we are unable to measure with our cups the liquid contents of the ocean, or to take its dimensions, it does not follow that the ocean is altogether beyond our knowledge. We view it from its shores; we sail upon its bosom, we are refreshed by the showers which its emanations supply to us; we know that bays and inlets are its members, and that the countless rivers flow into its embrace. So, too, we know God. The finite does not comprehend the infinite; but, by our own existence, by the operations of the universe around us, by the ever-watchful providence that cares for us even when seemingly unmindful of us and our welfare; by the impartial and unerring justice which works everywhere within and above us, we perceive his working; and also by that higher intuition which carries the mind from the exterior into close and intimate communication with the interior of things. The ideal truth transcending all invention, is the goal of every right endeavor. To possess it is to be free in the genuine sense of the term. All other liberty is superficial and factitious.

The geologists instruct us that there have not been the catastrophes and miraculous changes in the physical condition of the earth, which had been supposed, but a steady progress from century to century, and age to age. So far as we can apprehend the matter this is plausible. By an analogous principle the human soul undergoes no catastrophes or supernatural transformations, but steadily moves forward in its career toward the Infinite. Yet being capable of volition, passion and moral action, the inquiry is legitimate whether it may not so approximate the diviner nature as to receive therefrom a certain vivifying of its powers. The operation of all evolution is to bring into phenomenal life that potency which must have been first involved. Man as a spirit is the emanation of God; and as a soul his destiny is that of evolution. The human soul as it is developed in higher conditions of existence, exhibits power and qualities which it has derived from the divine nature; and it is my full conviction that it is capable of direct inspiration and enlargement of its faculties by communion with that source of its existence. It is no abnormal condition, but one incident to our nature; not the establishing of relations with a Deity outside of us, but emphatically the bringing to light of a divinity within us.

There is a prophetic faculty of the human soul, dormant while the attention is absorbed by the scenes of the external world, as well as during the period of immaturity and spiritual adolescence, but capable of being aroused when the time and the exigency arrive for its manifestation. It is difficult to believe that God inspired the prophets of the Hebrew nations and that Dante and Shakespere wrote unaided. There are intuitive perceptions of eternal verity in all which are rightly acknowledged as primary revelation from him. This faculty is capable of cultivation and development, till we are able to receive normally the communication of superior wisdom, and to perceive as by superhuman endowment what is good and true, as well as appropriate for the immediate time. Some may consider it a superior instinct; others suppose it to be a supernatural power. We constantly need, however, both discipline and experience in this, as well as in other faculties, for all our powers are limited. It is more than possible to mistake hallucinations and vagaries of the mind for monitions and promptings from the interior world.

"The spirit is our demon or divinity," said Menander; "it is placed with every man to initiate him into the mysteries of life, and requiring all things to be good." In this interior spirit consists our power to apprehend the truth in an immediate, direct and intuitive manner. The faculty of intuition is a power which the mind possesses by virtue of the nature which it possesses, kindred and even homogeneous with the Deity. Its ideas, the conception of what is good, true and beautiful, are to the world of unseen realities what the sun is to the external universe. They reveal to the consciousness the facts of the world of real being. The idea of the good is that which sheds the light of truth and gives the soul the power of knowing. When that idea is obscured, the truth can not be perceived. Only the pure in heart behold God. They live a life not amenable, like a common earth-life, to the conditions of time and space, but in a peculiar sense, dwell in eternity; and therefore, they are able to witness the eternal realities, and come into communion with absolute beauty, grandeur and truth—in other words, with God himself.

The intuitive faculty in its perfect development is the instinct peculiar to each of us, matured into an unerring consciousness of right and wrong, and an equally vivid conception of the source and sequence of events. We may possess these by the proper discipline and cultivation of ourselves. Justice in our acts and wisdom in our life are, therefore, of the utmost importance. These will bring us in due time to that higher perception and insight which appear like a child's simplicity to those possessing it, but an almost miraculous attainment to others.

Inside of this faculty consists all that really exists of prophetic endowment and foreknowledge. The past and the future are mirrored or recorded upon the ethereal tablet of the Supernal Wisdom, and as facts, are constantly present—a perpetual NOW. The person whose perceptions are vivified to the requisite acuteness may know them, and thus be able to predict what will occur. Besides there are spiritual beings intermediate, capable of learning the thoughts of God, and the events impending, and of making them known to individuals upon the earth. The human soul itself, in certain relations and conditions is analogous to an electric wire. It will thrill others with its own fire and receive from all with whom it is *en rapport* the perception of what they are doing, thinking and wishing. We may not be reasonably incredulous. Our own earth and its atmosphere are not everything in nature. However far from the globe its atmosphere may ascend, there is a rarer, purer ether within and beyond it, in which all worlds and systems of universes are included. It is a medium common to them all. Light, magnetism, electricity, perhaps matter itself and force, are its phenomena. By its agency all worlds and all their denizens operate upon and influence each other. We are therefore at no loss for means of telegraphic communication with other spheres of being, other universes, and other orders of life, when we develop the requisite faculties for the purpose. In an analogous manner we may have communication across the line between this and the interior world, and come near to angels, spirits and other potencies of the interior regions.

It is not wonderful, therefore, that individuals, in clairvoyant and clairaudient moments, as when in trance, sleep, or imminent peril, receive warnings and even predictions from some of these denizens of another world. There is what may be termed a spiritual photography. The spirit is the camera in which facts and events, future and past, are alike fixed; and the mind becomes conscious of them. Beyond our every-day world of limits, all is as one day or state—the past and future comprised in the present. This is the "great day," the "last day," the day into which every one passes by death or *ekstasis*. Then the soul is loosed from the constraint of the body, and through its nobler consort, the spirit, is brought into at-one-ment with the higher nature and made partaker in the wisdom and preknowledge of higher beings.

Apollonius, the great theurgist of Tyana, sets this matter forth explicitly. "I take very little food," says he; "and this abstinence maintains my senses unimpaired, so that I can see the present and future, as in a clear mirror. The sage need not wait for the vapors of the earth and the corruption of the air to form plagues and epidemic fevers; he must know them later than God, but earlier than common men. The gods (or angels) see the future; common men the present; sages that which is about to take place. This mode of life produces such an acuteness of the senses, or some distinct faculty, that the greatest and most remarkable things may be performed. I am perfectly convinced, therefore, that God reveals his intentions to pure and wise men."

Iamblichus inculcated similar views. He was familiar with the mesmeric trance, clairvoyance, and even with levitation and luminous irradiations of the human countenance. He declared that there were spiritual beings of numerous orders intermediary between God and men, many being heroes and generals. Their prescience extends over every thing: and they give intimation during the waking hours, and impart to the soul a wider perception of things, the gift of healing, and the faculty of discovering arts and new truths.

Stilling is, perhaps, the most explicit and one of the most truthful of modern writers on this matter. "It is very probable," says he, "that the inhabitants of the invisible world, and especially good angels and spirits, read in the tablets of Providence, and are thus able to know, at least, certain future events. So much is clear from all the credible information from the spiritual world—that every thing which takes place in the material world is previously arranged there, and that thence the whole human race is governed; yet in such a manner that the will of man is not under compulsion."

In this connection, Stilling has cited several concurrent predictions of the first French Revolution. One represented Admiral Coligny, the great Huguenot leader, assassinated in 1580, at the Massacre of St. Bartholomew, as busy at work in bringing about that event. A German woman predicted that the former state of things in France and Europe would not continue, or ever be restored; that rivers of blood would flow and a dreadful vengeance be taken. "I see Admiral Coligny," she added. "He is exceedingly busy in this Revolution; I always see him in a bloody shirt."

Volumes may be filled with records of this character. To reject them would be to discard the faith, the observation, the experiences of every race of human kind. It is a skepticism, not to say an infidelity to truth itself, which a truth-seeking mind cannot afford. The universe of apparent facts may not eclipse the cosmos of reality. If foreknowledge, as we consider it, is possessed by the Deity, somewhat of it may be imparted to others. Being, however, an interior conception and not to be learned by text-books and external appliances, it may only be discerned when the external senses are silent. But even then we cannot forbear the counsel of Sokrates to Aristodemos: "Render thyself deserving of some of these divine secrets which may not be penetrated by man, and are imparted to those alone who consult, who adore, who obey the Deity."

Better than any achievement of marvellous powers and functions, is that wholesome condition of the mind and affections which produces as its own outcome, those sentiments and emotions of justice and reverence, those deep principles of unselfish regard for the well being, of others, which render the person in every principle of being pure, good and true. We have little occasion for the illumination of lamps, stars, meteors, or even of the moon herself, when we have the sun at meridian beaming forth his effulgence in every direction. Nor do we require the utterances of seers, expounders, or even of prophets, when we are truly at one with the Divine source of life and intelligence, and so inspired with the sacred enthusiasm that we, as of our own accord, do the will and think the thoughts of God.

A. W.

New York.

## Follies of Spiritualists.

BY J. MURRAY CASE.

NUMBER FOUR.

To the Editor of the Religio-Philosophical Journal:

There are many eccentric, unbalanced, notional people among Spiritualists, who are constantly bringing their friends and the cause of Spiritualism into ridicule; and while they always think they have some "great mission," yet they are really doing the cause more harm than good. There is no use of advising these fanatics. They know more than all the world besides. If you point out their follies, they become offended. They will always tell you, "Oh! you have not developed up to our standard yet." They assume it an indication of superiority to infringe upon the customs of society, and outrage the feelings of their friends by their eccentric notions.

About four years ago, a certain lecturer wrote to me that he would be passing through my place, and that he would be pleased to stop and give a course of lectures. Anxious to advance the cause of truth, I wrote him to come. The day of his arrival found me at the depot, awaiting him. He came and brought with him a poor, decrepit little sick Indian, about twelve years of age, whom he had picked up on the frontier, and represented him to be a lineal descendent of Mohawk. He was taking this little sick Indian with him wherever he went, in order to "draw Indian influences."

The wife of the reformer was dressed in a red petticoat, that only reached to the knees, and had her hair cut short and parted on the side. The reformer himself wore long hair parted in the middle, and while he did not have on a woman's dress exactly, yet he simulated it as nearly as possible by wearing a long loose robe.

The spectacle to me was a most ridiculous one, a man in woman's clothing, with his flowing curls dangling round his rosy cheeks, a woman with breeches on, and a sick Indian boy shod with deer-skin moccasins, and plumed with colored feathers! I felt worse than the boy that "bought the elephant," for I had three on my hands. My first impulse was to send them to the hotel, and request the reformer to swap clothing with his wife, but I plucked up courage, and in a close carriage, drove them to my house. We had informed our neighbors that we expected guests that day, and they were all on the look-out. As we alighted and walked up the long pathway leading to the house, I glanced behind me and was greeted with a hundred smiling faces. Just at this time some mischievous boy cried out, "Mr. Case, does that tribe belong to you?" Entering the house my wife looked first at the little sick Indian; then at the short-haired woman in bloomers; then at the long-haired apostle, but did not speak. We were at once assured, however, that we must not put ourselves to any trouble for they would make themselves "perfectly at home." This we very readily found out to be true, for in less than fifteen minutes, they had found every nook and corner of the whole house. Mrs. Case was asked where they could find "clean towels and soap that nobody else had used;" "where she kept the bread, milk and fruit," etc. They did not want to give her any trouble; they would "just help themselves," and they did. They ransacked the bureau for freshly ironed sheets and pillow cases, for fear that some one had slept upon those already in the bed, and this precious reformer would come in contact with adverse magnetism. A half dozen towels were used to scrub the sick Indian boy. The precious reformer was put to bed to recuperate his wasted strength, after which his wife made a raid on the kitchen. She toasted bread, skimmed the cream off a half-dozen crocks of milk, and broke open a number of cans of fruit and honey to feed her little Indian. All this my wife bore with more patience than I thought she possessed, for she prides herself in having clean clothing on her beds at all times, and don't like to have her milk skimmed.

When supper time came, my wife had taken pains to prepare a nice roast of beef, and we had pies and cakes, and other things to make a very respectable meal. But it did not seem to suit our fastidious guests. They "never ate any meat." They thought nobody but cannibals would eat flesh. Butter they never touched, and our pies and cakes they thought unfit for food because they had a little shortening in them. But my wife declares that they consumed a full half bushel of green squash, the greed for which, she says, probably accounts for their peculiar characteristics. Besides this they helped themselves to canned fruit and toast bread for a long time after the rest of us had finished eating.

Well, we didn't have any lectures. I persuaded my distinguished guests that there was not a liberal sentiment there sufficient to make it profitable, and as money was what he wanted, and must have guaranteed to him before he commenced to lecture, I thought he would find a more lucrative field elsewhere, and he left the next day.

Shortly afterwards the poor sick Indian died, but these illustrious reformers are still traveling from place to place, carryin out their "great mission," sponging a livin off of confiding Spiritualists, and bringing Spiritualism into ridicule—that is just what their "great mission" amounts to, and the sooner sensible people give such eccentric deluded fanatics the grand bounce (to use a western phrase) the better it will be for the cause of Spiritualism. If there were any principles of reform involved in these foolish notions, I would be first and foremost in defending them, without regard to public opinion, but there is none. It is simply a cheap mode of gaining notoriety in common use by traveling pill peddlers, who paint their faces and wear Indian costumes in order to advertise their business.

If the laws of our country did not prohibit some of these fanatics, I have no doubt they would presume to enter our homes clothed in nothing but a fig leaf in order to show themselves "independent of public sentiment," but happily the laws and the cold weather intervene.

Columbus, O.

It may be considered by some that it is opposed to the advancement of the cause to expose the frauds and lay bare the follies which gather around it, yet we know of no other way to free it from these excresences, which, if let alone, would soon utterly destroy it. Among the most reprehensible of those who have by their connection with Spiritualism brought it into disrepute, is the class of "mission" men and women, who profess to being sent by the spirits on some great errand, they know not what.

While we believe that often the Spirit-world uses mediums for the accomplishment of determined purposes, necessitating their guidance, great care should be used by the medium in reference to the power to which he surrenders his personality. A spirit so frivolous as to stand by a medium's elbow and refuse him this or that dish, equally healthful, or order garments seemingly for the purpose of making him odd and ridiculous, is not worthy of being obeyed, for beyond these superficial exactions there is nothing else.

So far from encouraging, Spiritualists should discourage these erratic mediums, who are little removed from the class of tramps, and bring disgrace on the cause wherever they go. They are so infatuated and inflated with egotism that it is vain to persuade or reason with them, and only by hard experience can they realize their true value. They are to be deeply pitied and should receive all the charity that is compatible with justice.

## STARTLING ASTRONOMICAL ANNOUNCEMENT!

### Materialism on the Horns of Jupiter's Moons.

"The place for materialism is in fragments on the horns of Jupiter's moons;" this surely must be exciting news to the scientific world, but it is even so, said the most conspicuous divine on this continent to the intellectual and theological aristocracy of one of the great literary centers of America. When such a sensational bulletin is issued in a carefully studied, "copyrighted" lecture, by a cool, professed teacher of "axiomatic theology," we feel at once that something very noteworthy and marvelous must have happened in the upper nebulous spheres of metaphysics, or in the so-called lower regions of more tangible physical science. Happily for the curious and anxious public, the same lecture in which this remarkable statement is made, gives also some of the evidences which have brought Mr. Cook to the gratifying conclusion, that at length the troublesome heretic—materialism—is arrested, convicted, and ready to be hung "on the horns of Jupiter's moons."

It appears that Mr. Cook, having had opportunity to know that the leading universities of Germany are the "very foremost" institutions of the world, had sufficient respect for the opinions of their best professors to condescend to look into some of their recent works on Spiritualism, and has been respectfully examining evidence, and that is what has led him to give the opinion that materialism "is in fragments." The cautious scientific tests of these keen, cool experts, aided by the court magician who puts on record his affidavit that the manifestations are wholly beyond the skill and feats of legerdemain, were too much even for the arrogance of Mr. Cook, and so with tolerably good grace he finally admits that a sufficient number of the spiritual phenomena are positively proved to warrant the strong language in the lecture that materialism is annihilated.

This frank acknowledgement, in the broad daylight of a noon lecture, by such a champion of orthodoxy as Rev. Joseph Cook, in the capital of Puritan New England, most certainly marks an important era in the march of Spiritualism. On March 31st, 1847, it was blindly rapping for admission at the door of an old farmhouse in Western New York, and on February 3d, 1880, less than a third of a century, the striking contrast appears of a popular orthodox clergyman exhibiting to a cultivated Boston audience, elaborate scientific works illustrated by plates and diagrams by the best scholars of Europe, demonstrating the reality of phenomena which in so brief a time have overspread the globe, and to a large extent affected the religious thought of the civilized world. The early prophecies that the "Rochester knockings" were to spread and prove a new revelation, seem being wonderfully fulfilled; and when it is considered that Spiritualism without any concentrated effort of its own, has from the very first, had to encounter the opposition of all the old powerful church organizations, the persecution of the medical profession, and the derision of many egotistical scientists, and has worked its way to public recognition, by its own inherent force and evidence, its advance seems little less than miraculous. Since Mr. Cook has ventured to speak so respectfully, thousands will now dare or deign to examine the subject and doubtless much hidden light will soon shine out from under many a bushel.

It is quite amusing to see how eagerly Mr. Cook in his sore dilemma, seizes on Prof. Crookes's unproved hypothesis of a psychic force, to make for himself a temporary resting place between belief in the manifestations and the most reasonable conclusions to be drawn from them. He is evidently in a bad way; having recklessly stepped into the strong current of this mighty psychic force, it must inevitably sweep him on to logical conclusions, of which he now perhaps little dreams. Mr. C. has a grand reasoning mind when he dares to use it fearlessly, and it will be interesting to hear him explain by his "axiomatic method," how this psychic force of a sensitive, or medium, can write good Greek (as was done at Leipzig University) inside a locked book slate, when the medium is wholly ignorant of the language. Admitting the truth of Mr. Cook's seemingly childish supposition that this invisible, unorganized soul-force of a man can write through a solid slate, several feet from him without any contact, still his reason will force him to admit that some intelligent soul, in the body or out, must have furnished the Greek, and written it through the organs of the psychic. Now, when he has gone thus far, how far is he from believing in spirit communion; and what better definition of a spirit can be given than to call it an invisible, intelligent power or force. Verily he seems in the very jaws of Spiritualism.

Now since it has been proved as far as human sagacity and the five senses can prove anything, that, some, at least of the most important of the spiritual phenomena are real occurrences, in spite of Dr. Carpenter's "unconscious cerebration" theory, and Prof. Hammond's "big dinner and tight cravat" explanation, a multitude of other analogous statements can now be credited on far less positive proof than would otherwise have been required, and will be of great service in the approaching final generalization and investigation which must soon solve this absorbing spiritual mystery. It must be apparent to most readers who are acquainted with the great mass of spiritual, supernatural literature that far too many seers and revelators are crowding their crude ideas and inspirations upon the public, which only excite the contempt of really intelligent and educated people, without deciding anything. But a new era has now evidently begun. Truth, without fraud or fanaticism is the rallying cry of the spiritual press; and since the prejudices of society are so rapidly breaking down, the acutest minds outside the spiritual ranks can work harmoniously with those inside for one common end—the discovery of positive truth—regardless of its theological bearings. With a common stock of facts, mutually acknowledged as facts, for a basis of reasoning, such keen metaphysical men as McCosh, Bowne and Cook cannot but be of great assistance to the spiritual philosophers in helping to harmonize their many discordant hypotheses into a coherent religious system. Mr. Cook, to some, will seem too timid and non-committal in his late lectures on Spiritualism; still in his peculiar position he has shown a noble independence in facing the popular prejudices of all orthodox christendom. As he does not fear investigation, he will doubtless progress. If the researches shall only demonstrate the existence of demons, he thinks even that will be a great benefit in this materialistic age, and poetically says:

"Say, spirits black and blue, the tables tip:
A devil's knuckle rap may turn us pale;
It proves there is somewhat behind the veil;
A whispered lie proves yet a whispering lip.
Rap louder, friends; for if the age let slip
Belief in miracle, ye will not fail
To bring it back: a barbed tail
Or split hoof from the darkness doubt may trip.
I pray our faith from science not aloof
May clip the tail and pare the devil's hoof.
Slices of each beneath the microscope;
Then star-eyed faith with lynx-eyed doubt may cope;
If split hoofs can be touched, the time has been
When white wings and God's forehead could be seen!"

S. L. TYRRELL.

Fox Lake, Wis.

## Cephas B. Lynn Replies to S. D. W.

To the Editor of the Religio-Philosophical Journal:

In your issue of May 22nd, a writer who secretes himself behind the letters, "S. D. W.," has a very queer article relative to certain statements which he affirms I made recently from a Philadelphia platform. I will venture the "guess" that "S. D. W." is identified in thought with those who attempt to harmonize the Bible and theology with Spiritualism. Your space is too valuable for me to answer, in detail, the objections of my unknown friend. If science has not destroyed the cosmogony of Genesis then I do not understand the meaning of, say, Prof. Wm. Denton's very able lectures on Genesis and Geology.

"S. D. W." should read Herbert Spencer's ideas on the evanescence of evil. Sin fundamentally considered, as applied to the race, is the result of ignorance. Is not sin lessened by the advance of intelligence? Most assuredly!

To raise the old church cry about "pre-agency," as this would-be critic does, shows his theological bias. To justify sin would indeed be a crime; to explain it is a noble task. To take into account the influence of one's environment is considered essential by most modern thinkers, when making an estimate of the character of a given people. Our work is the creation of a new public sentiment which shall act upon the masses, through the press, platform, pulpit and general literature, as an inspiration in the direction of progress.

I hope "S. D. W." will continue to attend the spiritual meetings in Philadelphia. Undoubtedly my colleagues who preach there will impart such information to him as will show him the folly of judging Spiritualism by sectarian standards.

Relative to "objective proof," I said that christianity, in these days did not attempt to furnish such evidence of another life. "S. D. W." writes about a minister who fell into a trance, years ago, as though such an occurrence had anything to do with the matter in question. I should say that such an episode in the life of the minister was an illustration of Spiritualism in one of its many phases.

C. B. LYNN.

## A Bhuddist Mission to the United States.

The Tokio (Japan) *Times* says:

The famous Hon-guwan-ji of Kioto—perhaps the wealthiest and most influential of the various sects of Bhuddism in Japan—established a mission in Shanghai some years ago, but is not carrying on any great work of conversion among the Chinese. In imitation of some of the Christian missions of Japan and China, it has in connection with its more legitimate work a dispensary, where the poor may obtain advice and medicine free of charge, and ghostly counsel as well. The mission is situate in the Kiangse road, and occupies extensive and handsome premises.

This is the sect, it will be remembered, from which it has been proposed to send missionaries to the United States and Europe, to convert the poor benighted heathen of those countries from the errors of Christianity to the only true faith. It is a fact that there is in the handsome new college of the sect in Kioto a number of young men who are being instructed in English and trained in theology with the view of their being ultimately sent across the seas with the object mentioned.

# Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

"Life is toil. She lives, she only
Who amid her daily cares
Sees a mighty end upspringing,
Like choice wheat among the tares.

"She who patience gleans from trial,
Strength from struggle, hope from pain,
She twice lives—on earth—in Heaven,
She who lives once, lives again."

The number of journals either wholly conducted by women, or containing departments edited by them, serves to mark the growing recognition of worthy work. Even such a conservative paper as the *Evening Post* of New York city, has a column "Concerning Women." The editorial ranks are filling so rapidly by the sisterhood, that it is impossible to keep track of them. Since the first daily paper ever issued—which was established by Elizabeth Mallet, London, A. D. 1702, and the first newspaper in this country of which we have any record, conducted in Boston after the death of its founder by his widow, Margaret Craper—women have more and more invaded the editorial sanctum, or gained a hearing as correspondents. Of the *Woman's Journal* it is not necessary to speak. It is one of the institutions of the country. The *New Northwest* is a credit to Oregon, and is conducted by that remarkable woman, Mrs. Abigail S. Duniway. *Woman's Words*, a monthly sheet, by Mrs. Juan Lewis, of Philadelphia, has an excellent portrait of some leading woman in every issue. Mrs. Charlotte Fowler Wells has been the head and front of the management of the *Phrenological Journal* for forty two years, a record which few can equal. Mrs. M. J. Gage shakes her *Ballot-Box* in the face of every voter in Syracuse, New York, and its rattle is heard afar. And Chicago fairly rustles with quills wielded by women. Among the monthly sheets issued there, is the *Social Science Journal*, published under the auspices of the Ill. S. S. Association, and devoted to the discussion of all questions pertaining to reform, industries, charities, education and sanitary and household science. The system by which the whole State is represented, would serve as a good model for every part of the Union! In every village, women of all creeds could unite in forming a society independent of, and yet affiliated with all other similar organizations. A central bureau of direction in each large city might form a reservoir into which filtered local intelligence, thought and research would flow. The large journal conducted by this method could not fail to wield a mighty influence for true education and reform. The *S. S. Journal*, in a late editorial, pertinently asks: "What society have we that is in a position to gather statistics concerning labor, pauperism, crime, statistics concerning illiberal laws, the accumulation of which is so important and necessary for an intelligent and just appropriation of all social problems, and the development of a true social science."

On the evening of Tuesday, May 18th, Mrs. E. L. Saxon, of New Orleans, gave a lecture on Woman's Work in Social Life, in the Reformed Church of Metuchen, N. J., under the auspices of the Woman's Temperance Union. That day will be memorable in this little conservative town, as the one on which the first live woman's voice was ever publicly heard within its borders. About one hundred intelligent and appreciative persons closely followed the strong and eloquent presentation of what woman has done and should do in the cause of education, temperance and social purity, and much interest was expressed with the vote of thanks given her at its close. Only a few years ago the offer of a lecture by a woman was refused here with scorn.

Those who are so fortunate as to secure the services of Mrs. Saxon, will be highly gratified both with the quantity of substantial material offered and the earnest, womanly grace and sincerity with which it is marshaled in a manner that enlists the profoundest attention and thought.

The following extract is from a letter by Mrs. Lucinda B. Chandler, Vineland, N. J., so favorably known by her work in establishing Moral Educational Societies a few years ago. Mrs. Chandler, who desires to lecture upon Government and Social Reform, is a woman whose beneficent and unselfish labors have done much, and will yet do more, to uplift society:

"In Boston, where I began, several lady physicians interested themselves, as did Mrs. Livermore and others, and parlor meetings were followed by more public gatherings, for two seasons. Then a society was formed, which has been maintained for five years, parlor meeting every week, and public meetings every month during the winter season. Many speakers and essayists have lent great interest to the work. In New York, Brooklyn and Washington, I continued in the same way. The society in Philadelphia, no doubt, saved the city from the licensed brothel in 1873. *The Alpha*, a monthly publication by the society in Washington, still exists, and has slowly gained in circulation. I trust the new order to be ushered in soon, will afford better conditions for moral education. True, as you say education is the great need. The education gained in home, church and Sunday school is neutralized by the opposing, antagonistic influences of our entire social system, industrially, commercially and politically. Peace and good will are chanted under the church spire, or breathed by the mother into her boy's earliest prayers—but, out in the world, where his life inevitably centers, selfishness reigns supreme. He who can make the most out of another is the most admired, and he who has the most money is the man of power, to whom all pay deference. True, he may have coined it out of the poorly paid toil of others, or even by selling liquid destruction. O for women! that is the cry of my soul. I see how and why they are so flabby, and silly, and petty, but I have faith in the coming woman—and the coming man, too. My special desire is to stimulate women, to push themselves into the very front work, wherever they can gain a position. I want they should call upon good men to join in wresting primary meetings from ring-politicians, and by calling mass-primary meetings, to have preliminary measures acted upon, by the people as they should be. I want a body of delegates to attend every session of congress by a system of relays, this body of women to press the claims of women citizens and so 'carry the war into Africa.' The republic needs women; reform must have women, or desperate results will follow."

Our friend from Berlin, Prussia, writes: "The streets are wide and clean, the buildings strong, grand and built to endure forever. The city is nearly the size of New York. The statuary in public squares and arcades is very fine. I am compelled to admit the unequalled grandeur of all we see, though there is little show, and no display. The palaces are not nearly as fine or beautiful as those of Italy, but are better cared for and more favorably situated. The museums, public buildings and theaters are fine architectural works. Modern art is admirably represented in them, and the Egyptian museum is the best in the world outside of Egypt. Sculpture painting and the industrial arts find patrons in the Kaiser, the Empress, and the Crown Prince and Princess—the eldest daughter of Victoria. We have been over the Emperor's Palace, and found that his style of living is not very luxurious. One thing is pleasant to observe, though it cannot be very comfortable to the royal family, to have all gifts from subjects in the rooms they daily occupy, but there they are. They are heaped on chairs, tables, sofas, and even on the floor. This indicates good feeling on the part of the monarch, and helps attach the people to his family. Even the Kaiser's private table was so loaded with these gifts as to scarcely leave room for his writing materials. At our hotel are many who represent the better class of the country, their wives, daughters, mothers and sisters are refined and often beautiful and I feel a womanly kinship for them.

"The educated, noble women of Prussia are far more practical and intelligent in their charities than are the women of our own country. The daughters of ordinary professors in colleges and universities seldom marry. They have no *dot*, and have associated with too intelligent men to marry mentally below them, and so, if a woman of brains has not money, she must marry uncongenially or remain single. About the same position is occupied by the poor professor. He finds a wife among the daughters of prosperous tradesmen, a girl with some money and a fair education. She rears her babies and leaves her husband to his books. I told a learned man who put the matter as I have written it, before now, not long since, that there was but one course for them to pursue with their daughters; educate them for professors and set them to lecturing. Students might fall in love and marriage follow, if not, the girl would find herself in an honorable career, with respect, activity and health of mind and body as the result of her work."

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### The Necessity of Protest.

[The Index.]

One E. C. Walker, notorious for his advocacy of free-love and "anti-Comstockism," writes to the *Mirror of Progress* (a so-called liberal journal published in Missouri) in strains of gushing admiration of "the hero of the century." This effusively absurd outburst begins as follows: "This day, April 29, the martyr-hero, D. M. Bennett, steps forth from his prison cell a free man, his name rendered forever illustrious and his character unstained!"

Some person or persons unknown to us have just published a tract containing the passages of Bennett's letters which were too foully obscene to be published by the RELIGIO-PHILOSOPHICAL JOURNAL last autumn, and have circulated it, apparently for the purpose of showing the public to what inconceivable depths of vileness this "unstained character" has sunk. Walker evidently considers such obscenity as no "stain" upon "character;" and the same conclusion must be drawn as to his other loud-mouthed champions since his exposure by Col. Bundy.

The ostentatious publicity of the adulation now heaped upon Bennett proves the fixed resolution of the free-love rabble to dragoon the entire body of liberals into open or silent submission to their control, and to identify free-love with liberalism itself in the public mind. All they want of the better class of liberals is unprotesting silence now; they only want, like the rebels of twenty years ago, to be "let alone." How long will this unprotesting silence endure? The protest of the *Index* has been made, sternly and powerfully; and it will yet be remembered as the one redeeming feature of liberalism that can be pointed out, as a matter of public record, during the past two years.

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### BOOK REVIEWS.

A TRUE STORY OF THE EXODUS OF ISRAEL, together with a brief view of the history of Monumental Egypt, compiled from the work of Dr. Henry Brugsch-Bey. Edited with an introduction and notes by Francis H. Underwood. Boston: Lee & Shephard. New York: Charles T. Dillingham. Price $1.50

The story of the Egyptian civilization never grows old, and by whom ever told reads like a romance. The best part of Dr. Peebles's "Travels" refers to his wanderings by the river on whose banks the civilization sprang into being which has in an almost unbroken stream flowed down to us. The present volume is a condensation of the voluminous work of the celebrated Dr. Brugsch-Bey, who enjoyed every opportunity to pursue his investigations among the ruins of Egypt. It pours a flood of new light on the biblical narrative of the Exodus of Israel, and will be invaluable to all who desire a thorough understanding of that subject. The author is broad and liberal, as is his editor, and does not follow the beaten track. He recognizes the fact that the Mosaic language is the "exact counterpart of the Egyptian mode of speech," and the "miracles" recorded in the Mosaic account, are explained in a beautiful manner by the action of natural causes. As an example, he shows how mistaken theologians have been about the passage of the Red Sea. He proves by incontestible evidence the exact route taken by the fugitive nation, and thus concludes:

"It was on a narrow tongue of land, bounded on one side by the Mediterranean sea, on other by the lagoons of weeds, between the entrance of the Khiroth, or the gulfs, on the west, and the sanctuary of Baal-Zephon on the east, that the great catastrophe took place. After the Hebrews, marching on foot, had cleared the flats which extend between the Mediterranean sea and the lake Sirbonis, a great wave took by surprise the Egyptian cavalry and the captains of the war chariots who pursued the Hebrews. Hampered in their movements by their frightened horses and their disordered chariots, these captains and cavaliers suffered what in the course of history has occasionally befallen not only simple travelers but whole armies. True, the miracle ceases to be a miracle; but let us avow it with full sincerity, the Providence of God still maintains its place and authority."

It will be seen that the author bravely throws down the gauntlet to the miracle worshipers. In a note is an allusion to the Book of the Dead, with quotations therefrom, which will be of interest to the readers of the JOURNAL. This book is of unknown antiquity, but at least is older than the pyramids. It was a manual of morals and religious observances, and universally circulated among the learned Egyptians. Several copies more or less perfect have been preserved, and reveal the source of the inspiration of the Books of Moses. In the 125th chapter, the appearance of the spirit after death, before the Supreme Judge, is vividly described, and the numerous questions asked by the forty-two questioners recorded. Among many affirmations that the spirit must make in order to pass the ordeal are the following which evidently are the first sketch of the "ten commandments:"

"Placer of spirits, Lord of Truth is thy name.

"I have not privily done evil against mankind.

"I have not told falsehoods.

"I have not done what is hateful to the gods.

"I have not murdered.

"I have not smitten men privily.

"I have not stolen.

"I have not been idle.

"I have not committed adultery.

"I have not corrupted women or men.

"I have not polluted myself.

"I have not blasphemed a god.

"I have not falsified measures.

"I have not cheated in the weight of the balance.

"I have given food to the hungry, drink to thirsty, clothes to the naked."

The book is a beautiful specimen of printing, maintaining the high standard of its enterprising publishers.

---

POEM ON THE MEXICAN WAR, by E. B. Holbrook.

This is an address read before the veterans of the Mexican war at their reunion at Chicago, on the 11th and 12th of September, 1879, by the author who served during that campaign as a lieutenant. Judge Holbrook is well known to the readers of the JOURNAL, by his able articles, though few of them are aware that he is also a poet. The whole address is pervaded by a soul and deep feeling; not a few stanzas are of unusual excellence. We commend the following to the consideration of those who think the soldiers who stood between them and ruin, a wall of flesh and blood, shielding those they loved, should be satisfied with the poor pay and rations given them by the government their valor saved:

The faithful, honest citizen, who, not for gold nor fame,
Obeys his country's call to arms to save her honored name,
Who pledges life and fortune all against the fate of arms,
Who hears no voice but Duty's call, nor heeds seducing charms—
Who, more than he, returning home, should be remembered well?
Who, more than he, as age creeps on, in homes of peace should dwell?
Who, more than he, on dying couch, will bring the angels down?
Who, more than he, enrolled above, shall wear the golden crown?" H. T.

---

DISCOVERY AND CONQUEST OF THE NORTH-WEST, with the History of Chicago, by Rufus Blanchard & Co., Wheaton, Ill. Published in monthly parts at fifty cents each.

Part III of this able and trustworthy publication is at hand, and gives additional proof of the fitness of Mr. Blanchard for the task he has undertaken. Though the work is an accurate and reliable historical record, it is written in a peculiarly happy style, free from heaviness and interspersed with thrilling scenes incident to the settlement and growth of a new country. The book should be in the hands of every resident of the Northwest; it is finely printed, freely illustrated, and printed in superior style on heavy toned paper.

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### New Books Received.

We have received from J. Fitzgerald & Co., New York, the sixth number of the Humboldt Library of Popular Science, viz: Rev. Charles Kingsley's "Town Geology," with an appendix by Huxley, "Coral and Coral Reefs." Price 15 cents.

### Partial List of Magazines for June Not Before Mentioned.

*St. Nicholas.* (Scribner & Co., New York.) Contents: Frontispiece—"The Home of the Herons;" Little Miss Stone; Apple-Seed John; Jack and Jill; Grandmother's Room; My Ship; How to Camp Out; Bessie Ainsley Doctors the Doddses; The Daisy Maidens; Two Famous old Stones; The "West Winds;" Last Cruise; Ah Lo; The Good Shot; Foreign Head-Dresses; Taking the Doll's Portrait; Lost and Found; A Summer Home for Poor Children; Wild Flowers; The Fairport Nine; More Chronicles of the Molbos; Something about Musical Ducks; Marion's Story; My Dear Old Friends; For very little Folks—Jack-in-the-Pulpit; Young Contributors' Department; The Letter Box; The Riddle-Box. This number contains several complete stories besides an excellent selection of prose, poetry and a great many illustrations by fine artists.

*Eclectic Magazine.* (E. R. Pelton, New York.) Contents: The Deep Sea and Its Contents; Metternich; Sham Admiration in Literature; Illusions of Memory; Artificial Diamonds; A Fable; White Wings; Backsheesh; Days in the Woods; Three Angels; Mademoiselle de Merzac; Letters from Constantinople; Poetry of a Root Crop; Anthony Trollope; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number is embellished by a steel plate engraving of Anthony Trollope, of whose life and work the editor gives a brief but appreciative sketch.

*Andrews' Bazar.* (W. R. Andrews, New York.) A magazine devoted to Fashion, Literature, Art and Society. This number is filled with fashion illustrations and contains interesting literary matter. The publisher aims to avoid extremes and gives only those styles which are sensible.

*The Ladies' Floral Cabinet.* (Adams and Bishop, New York City.) This magazine is especially popular with ladies, being devoted to Flowers, Window Gardening, Housekeeping, and many topics of home amusements. Every number contains a piece of music and is fully illustrated.

*Psychische Studien.* (Oswald Mutze, Leipzig, Germany.) A magazine devoted to the spiritual philosophy, with an able corps of writers.

*The Nursery.* (The Nursery Publishing Co., Boston, Mass.) For youngest readers, filled with pretty stories and illustrations.

*Babyland.* (D. Lothrop & Co., Boston, Mass.) Designed for children just beginning to read and will be found quite instructive.

*The Phrenological Journal.* (S. R. Wells & Co., New York.) Contents: Robert Collyer, with portrait; Gifts of Healing; Comparative Phrenology: The Physiologists and Localized Brain Functions; Popular Mistakes; The Pantheon at Rome; Henry Fawcett, M. P.; Unity of the Human Species; Rev. Joseph Cook as a Phrenologist; M. Godin, Founder of the Familistere; The Young Folks of Cherry Avenue; Milk as Food; False Exercise; Human Obligations; Poetry; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; Personal; Publishers' Department. S. R. Wells & Co., have removed to commodious quarters at No. 753 Broadway and invite their friends to call.

### Magazine for April, Just Received.

*Free Thought.* (E. C. Haviland, No. 1 Little George street, Sidney, New South Wales.) Contents: Mesmerism—Its Use and Abuse; John Tyerman; Spiritual Exposures; What is a Christian? Spiritualism; Review; Freethought and Sin; Poetry; Science, the Safe-Guard of Religion; All Psychic Phenomena not Spiritualistic; Abstract of Sermon; Correspondence. This number contains a portrait of John Tyerman.

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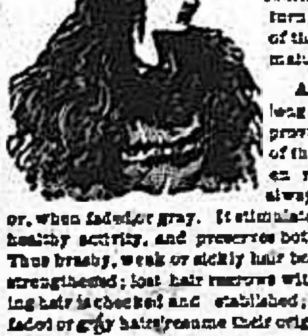

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### Dr. Buchanan's Faith.

"Faith the Guardian of Wisdom and Love," is the title of Prof. Buchanan's lecture published in this issue. How faith can be the "guardian" of any thing, is a conundrum which few probably can solve to their own satisfaction, and unfortunately as it appears to us, the learned lecturer wholly fails to afford a solution. Faith may be an inspiring cause to great deeds, stupendous achievements, grand discoveries and a sweet, self-sacrificing beautiful life, but that it can in any sense be the "guardian of wisdom and love," or can insure genuine spirit phenomena, we are no more convinced than before reading the Professor's beautiful essay. He makes the illogical arguments and more than doubtful assumptions characteristic of every writer in whom the emotional religious sentiment is the dominant trait.

When spirits produce materialized forms, write on slates and do other things of a like nature, we may have "faith" in a general way that such things are possible, and by that faith be inspired or impelled to investigate, but all the faith of the race from the beginning of the world cannot of itself fix the status of such manifestations and determine their origin. How much "faith," forsooth, would have made Alfred James's Brooklyn performances genuine? Had the Tice Brothers possessed even the great faith of a Buchanan, would it have spiritualized the toggery found in the trickster's coat? Hardly, except in the minds of the faith-*full* committee. Will faith on the part of observers cause bigamists and unconscionable mediums, like William Eddy and James A. Bliss, to refrain from aiding and abetting fraud? Did faith on the part of Mr. Tice, prevent Mrs. Holmes from attempting to deceive him in his own house?

No reasonable inquirer desires to treat a reputable medium "as probably a knave," and no one should know this better than a man of Prof. Buchanan's experience. That the physical phenomena of Spiritualism should be observed under conditions which render it of no consequence whether the medium is honest or dishonest, is a proposition no honest, intelligent man will deny, who is not psychologized by religious emotion, nor the dupe of designing or ignorant mediums. It is the loud boast of Spiritualists that we demonstrate the survival of man beyond the grave, that we do not take it on faith, and yet were the teachings of Dr. Buchanan and his school accepted where could we point to evidence that would not rest on faith alone for its acceptance.

When physical phenomena have been observed under conditions which render deception impossible and the report is published by investigators who rely upon those conditions rather than upon faith, to verify their observations, then the inquiring public is justified in exercising faith that the report is correct and that the phenomena were actually what they purported and are claimed by the investigators to be.

Last week we had the pleasure of a day's visit with Mr. Isaac B. Rich, of the firm of Colby and Rich, publishers of our esteemed contemporary the *Banner of Light*. Mr. Rich and his friend Dr. Jenkins, who is a director in the mining company of which the former is president, have been down in New Mexico inspecting their property. They appear well satisfied with the prospect and anticipate a great future for that section. Bro. Rich, however, thinks that for the present his scalp is less likely to be lifted while following the ancient cow paths of Boston, than when picking his way through the canyons of the West. The party were on the stamping ground of Victoria and his band, and Mr. Rich believes all that saved their hair was the information Victoria had received of his connection with a newspaper which advocated the Indian cause. Thus it is, one good turn begets another, and Bro. Colby's oft repeated and stalwart appeals for his red brothers may have saved his partner's life, if they have not saved the Indians. Victoria is entitled to our grateful thanks for his exceptional kindness in sparing Bro. Rich to continue his work in publishing spiritual literature and not forcing prematurely upon our brother the perplexing task the Bible tells us he would have had to encounter, when it says it would be easier for a camel to pass through the eye of a needle than for a *rich* man to enter into the kingdom of heaven; or words to that effect.

After a couple of days passed in "doing" Chicago, Bro. Rich left for Boston, and has ere this gladdened the heart of his editorial partner with the numerous messages and presents from distant friends of which he was the bearer.

### Mrs. Richmond's "Thomas Paine."

The *Medium and Daybreak* of London, re-publishes from the *Spiritual Record* a discourse purporting to have been given by Thomas Paine through the organism of Mrs. Cora L. V. Richmond. Being somewhat familiar with Thomas Paine's style which was, perhaps, that of the clearest and most pungent writer in the English language, we are surprised in wading through Mrs. Richmond's deliverance to find that it bears the same resemblance to Paine's mode of thought and expression, that smoke bears to a diamond. Both smoke and the diamond are said by chemists to consist of pure carbon. This resemblance is a strong one, for it is a resemblance in essential substance and a diversity only in the "organism" and accidents through which the substance is manifested. So Paine's and Mrs. Richmond's deliverances consist of words, but here the resemblance ceases. Paine's words are so clear, and full of meaning, that men may hate them, but they can not misunderstand them. Mrs. Richmond's words are so vapid and cloudy that men may like them as they may a fog bank, but they cannot see through them. Paine's metaphors are, each, an argument that proves its case. Mrs. Richmond's figures of speech are like tow-boats in a fog, that the more vociferously they toot their whistles the oftener they run into each other. She speaks of "disturbing the social channels and grooves that previously had enshrouded the mind." To disturb a "groove" and then use it for a "shroud" is something that Paine never could have done. Then she says, "Liberty is not graven from the citadel and heights of human observation," thereby implying that some "graven images" are carved out of "citadels" and others out of "heights." Then she tells us that liberty "becomes these [*i. e.*, 'citadels' and 'heights'] by man's incomprehension of her." We are gratified to know that if a man does not comprehend liberty, she becomes a "citadel" and a "height." If he does comprehend her we suppose she becomes something else, perhaps a boulevard or a fall in wheat.

"She ceases to be a spirit and becomes a marble image." If this be true, then the number of marble statues ought to equal the number of persons who "incomprehend" liberty. Ah, so it does! Very pretty!

Mrs. Richmond further informs us, "It is inspiration to state the truth." Verily we did not know it. We had supposed that inspiration consisted not in stating the truth, but in receiving some truth worth stating from supermundane sources. It may be strictly true that Mrs. Richmond has had four husbands. But is it inspiration to state it? If so we are ourselves inspired. Inspiration is thus put down very cheap. It would be a pity that any should lack. Even the pauper children at the county poor house who form a circle and sing—

> "Nor you, nor I, nor nobody knows
> How oats, peas, beans and barley grows,"

are all inspired, for what they say is strictly true.

There is a habit in many minds of insisting that sufficiently fluent combinations of words to make their exit from the human mouth, without blocking up the door-way, must necessarily convey ideas. Mrs. Richmond's mission is to prove that this popular superstition is fallacious. She says:

> We must all possess the complete philosophy of the universe in its least or smaller portion, that which belongs to the finite, or we falter against the inspiration that is intruded to save us. Reason seemed like inspiration once, builded and founded upon the structure of the ages; oppression grew strong and humanity pale and weak beneath its tyranny. Was this inspiration? No; we mistake the word; this was reason. There is no other name for human bigotry but human conclusion and selfishness. Nothing is born of human thought and purpose that is not in the groove and channel of human adaptations, and reason was mistaken for the goddess, the divine and sacred genius of human emancipation.

Not a solitary vestige of an idea broods in these words. The only reason they were ever uttered, is because their author had never learned to think. If she knew how to think she would know that they convey no idea of any kind. They are absolutely unthinkable by any reasoning mind. Thomas Paine, who is alleged to have uttered them, if perchance he heard them, probably simply retorted, "Bosh!" By the way, speaking of Paine in this connection reminds us of a reply he once made to an elderly lady who, believing herself a medium evidently, came to him in his last sickness and said:

"Mr. Paine, Almighty God has sent me expressly to tell you that if you don't repent of your sins and believe in the Lord Jesus Christ you'll be damned."

"Pooh! Pooh!" replied the sick man, whose country had been the world, and to do good his religion: "Go away and learn better than to tell such lies. It's false. It's not true. Almighty God would never send such a silly old woman on any such foolish errand."

A lawyer in Kansas, happened the other day to pass by where a client whose acquittal from a charge of murder he had recently procured, was engaged in an argument with another with a pistol. In the course of the discussion the client fired several shots at his new victim, from each of which the same lawyer would doubtless have labored to procure future acquittal, had not one of these shots missed its mark, struck a post, glanced in another direction, struck the lawyer himself and lodged in some vital point where it is probably now producing death. We are not widely celebrated for our belief in special providence, and we have often felt that if there was one, it never seemed to get around in time where pistols were used. In fact, Providence is about the slowest policeman we know, considering what it costs to support him; but in this case we are bound to acknowledge that he got around in time and did his work well. It may be a good thing to commute punishment for murder into payment of a lawyer's fee. We would go for it if we could be satisfied the same lawyer would get in the way of the bullet the next time his client goes a gunning.

### A Benefit for Dr. N. Frank White.

A large number of gentlemen, of Washington, D. C., including clergymen, Members of Congress, officers and members of the G. A. R. and prominent citizens united in a letter to Dr. N. Frank White, tendering him a benefit "on behalf of various religious, benevolent, literary and social organizations to whose enjoyment he had so generously and so frequently contributed by his literary and dramatic readings and recitations, as a slight token of their appreciation of his services." A testimonial benefit was accordingly given May 27th, and was well attended. Dr. White is an ardent Spiritualist, and while occupying the rostrum his lectures were well received.

### Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Mrs. E. L. Saxon's bright face enlivened our sanctum just as we were making up the paper for the press. She is here attending the Woman's Suffrage Convention.

Bishop A. Beals lectured at Watson, May 30th; May 31st and June 1st and 2nd at Monteray; June 4th and 6th he is to speak at the Charlotte Quarterly Meeting.

We are glad to learn that *Spiritual Notes*, of London, England, is growing rapidly in favor in that country. It is well worthy of an extensive circulation and patronage.

Albert Morton, San Francisco, California, has removed to 850 Market street, which is one of the best locations in the city. He has the JOURNAL for sale.

D. D. Home is at Montreux, Switzerland. He hopes to return to America after a while, but for his precarious health he would have done so ere this.

Mr. W. T. Montgomery, treasurer elect of Warren county, Miss., and an alternate delegate to the Republican convention, gave us a call this week. Mr. M. is a colored man of superior intelligence and fine physique, putting in the shade many a white delegate.

A Catholic merchant in Australia died some time ago, leaving seven thousand dollars to the Church "to deliver his soul from purgatory." The executor refuses to pay the legacy until proof shall be furnished that the soul of the dead really has been delivered.

H. B. Champion writes as follows from Philadelphia: "Our meetings are all that could be desired; hall crowded morning and evening. All our cottages are taken, with applications for some twenty more for our approaching camp meeting—indeed, all is promising for the future."

A. B. French lectures at West Grove, Jay county, Ind., on Sunday, June 13th, 1880. He will be in attendance at the National Nurserymen and Florists' Convention in this city on the 16th and 17th inst. He also speaks at the annual meeting at Sturgis, Mich., the 18th, 19th and 20th of June.

Hon. J. G. Wait of Sturgis, Mich., has been spending some days in the city, along with thousands of other transient visitors. Mr. Wait is well known to the Spiritualist public, for his public spirit and great interest in the cause, dating from the earliest days of the movement.

At the recent annual election of the Trustees by the Corporation of the United States Medical College of the City of New York, Mr. Andrew Jackson Davis was chosen as a Trustee of that institution. Of this prosperous college the distinguished surgeon, Prof. Robert A. Gunn is Dean, and Prof. Alexander Wilder, the eminent scholar and writer, is Secretary.—*Orange (N. J.) Chronicle.*

After cartloads of Col. Ingersoll's lectures have been published and sold all over the country by different publishers who have compiled them from reports in the daily press for years without let or hindrance, the brilliant orator appears to have just thought to object. He has notified the parties interested that they have infringed upon his prerogative to the limit of his endurance and all "spurious" editions must be withdrawn from sale. Without discussing Col. Ingersoll's legal or moral rights in the case, we shall respect his wishes and decline to handle the objectionable documents.

Mme. Blavatsky and her fellow Theosophist are no longer subject to the espionage of the police in the cities of India. At first they were followed wherever they went. The government finding that they had no designs against the welfare of India, withdrew the watch, greatly to the relief of the pilgrims.

The total Catholic population in the United States is 6,143,222, distributed as follows: Eastern States 836,000; Southern States 883,000; Middle States 1,910,000; and Western States 2,514,222. The increase in the past twenty years has been upward of 3,600,000; that of priests 3,754; and that of churches and chapels 4,022.

We acknowledge the receipt of a fine photograph of Mr. David Duguid, well known for his drawings and paintings done under spirit influence. Mr. Duguid is now in the employ of a photographer in Glasgow. Mr. Hay Nisbet, well known for his generous efforts to spread a knowledge of Spiritualism and who published the *Psychological Review* a year at a dead loss, sends us his photo to add to our collection.

The New York *Observer* having pronounced the theory of evolution to be dangerous, the Cincinnati *Enquirer* says:

"So it is, in a theological sense, since it makes no provision for the fall of man, which is the keystone of the whole structure. If there was no fall, it follows that there is no necessity for the scheme of vicarious atonement. Orthodoxy should not touch evolution with a forty-foot pole.

Mrs. L. K. O., writing from San Francisco, Cal., says: "Mrs. Emma Hardinge-Britten has gone, but through her beautiful inspiration we have been lifted to a plane where we may grasp the hands of angels, and henceforth go hand in hand with them. May the pure ones from near the throne of the Eternal, go with her in her holy mission, is the prayer of a thousand hearts in San Francisco."

Under the head of "The Wonders of Independent Slate-writing," a correspondent gives the following in *Celestial City*, a spiritual paper published in Brooklyn, N. Y.

"Mr. Phillips of 133 West 36th street, was the medium I called to see; I of course a stranger. After the raps had given signal of the presence of spirit friends, the gentleman took two small slates, placing one upon the other, requesting me to touch them as he held them upon my shoulder, when I could distinctly hear the scratching of the atoms of pencil placed therein. In a few seconds his hand was violently shaken, the slate given to me, when I found a long communication including an extract from Longfellow's 'Psalm of Life.'"

The Chicago *Times* says:

"Politically, things must be looking desperate, for the parsons have ordered prayers for all parties, seemingly uncertain as to which most needs them. In New York, the brethren of all denominations were asked, in view of the fact that nominating conventions of the political parties, in June 'will designate those citizens to whom the choice of the people for the chief magistrate of the United States for four years next ensuing will be restricted, to unite in making Sunday, May 30th, a special occasion for prayer that Providence will vouchsafe to guide and direct the conventions in the choice of men fit for the suffrages of the people.' There will be heathen of all parties who will think this past praying for. The outlook certainly isn't encouraging.

Under the heads, "Lady of Endor," and "Was She a Fraud?" two correspondents of the Geneva *Times*, Joseph Brett and W. H. Saxton, have come bravely forward to defend the character and reputation of a prominent woman in ancient times, as set forth in the 28th chapter and 7th verse of I. Samuel: "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and inquire of her. And his servant said to him, behold there is a woman that hath a familiar spirit at Endor."

In the Methodist general conference in Cincinnati on yesterday there was a lively debate over a proposition to consolidate the two southern church papers, as neither pays expenses. A majority of laymen favored consolidation and a majority of preachers opposed it. The vote was taken by orders, and resulted in a nonconcurrence and no action.—*Times, May 23rd.*

We have received the 8th annual circular announcing the Cincinnati, Ohio, Industrial exposition to open September 8th and close October 9th. The Cincinnati Expositions are managed for and in behalf of the citizens of Cincinnati, who guarantee the management by a Popular Guarantee Fund, this year amounting to over $100,000 which is subscribed by the public at large—they are held under the joint auspices of a board of fifteen commissioners, appointed equally by the Chamber of Commerce, Board of Trade and Ohio Mechanics' Institute, thus assuring to all visitors and exhibitors, that their interests will be supervised in a manner that will be worthy of the honorable record achieved by these expositions since 1870. Gold and silver and bronze medals, and cash premiums are offered in the different classes. For further particulars address the Secretary, Hugh McCullum.

Those who are looking forward to a vacation somewhere by the seashore, or among the mountains, during the coming season, will be pleased to learn that the recent litigation regarding Watkins Glen, N. Y., has been so satisfactorily settled that this most beautiful Summer Resort was opened for visitors on Monday, May 24th, under the management of H. H. Van Meter & Co.—one of whom is Wm. C. Longstreth, a wealthy resident of Philadelphia. The Glen Mountain House, which, is undergoing a thorough renovation is ready for the reception of guests, and the management being amply able to make it all that can be desired in a first class Summer Resort, will spare no pains to render it as pleasant as possible for all who visit it.

Mrs. Emma Brigham, a lady who has long been identified with Spiritualism in New York City, and who made many warm friends in this city during her stay here the past year, lately met with a terrible accident at Hudson, New York. She fell backwards down the stone steps of her residence, striking the back of her head, from the effect of which she remained insensible for several days. Her life was despaired of by the physicians, but we are happy to learn that she is now rapidly recovering, having so far convalesced as to be able to write to her New York friends.

The Parliamentary Album and Political Atlas of Great Britain and Ireland for the general election of 1880, is to be published by J. W. Bouton, No, 706 Broadway, New York. The work will contain the portrait of every candidate, so far as obtainable, grouped according to constituencies, accompanied by a biographical notice and a reprint of his election address; the Parliamentary and other relevant statistics relating to each constituency; a careful analysis of the rival opinions of the press during the elections; plans of the old and new Houses of Commons, before and after the elections, each seat containing the cameo of the member of Parliament habitually occupying that seat. The editor is Mr. Bernard Cracroft, M. A., Trin. Coll. Cantab., F. R. I., F. G. S., F. S. A., etc., and author of the "Analysis of the House of Commons," quoted in the House in 1867.

*The Physiologist and Family Physician* for May comes to hand filled with valuable original and selected matter. The leading editorial, "Something about Marriage," will prove of inestimable value to every young person; it is full of sound moral teaching, and good advice. Mr. S. H. Preston contributes a lengthy and able article entitled "Fewer Children and Better." Mrs. H. N. Bush Ewell's instructive and timely lecture on "Physical Culture" is also in this number. The paper has in the past led a precarious existence, but those interested have now organized a stock company and we are assured that its future regular publication is certain. There is an inexhaustible field for such a paper, and rightly conducted, as we believe this will be, should appeal to the support of every one who desires to know how to live and take care of the body as well as the spirit. Price one dollar per year. Address, Mrs. Sara B. Chase, 209 West 34th St., New York City, N. Y.

### Christian Spiritualism.

BY HUDSON TUTTLE.

Spiritualists have from the first been agitated over the question whether they were to be called Spiritualists, or "christian" Spiritualists. The adjective was never considered necessary by any one, except as an "ear-mark" to tell the world that Spiritualism was christian in its character. Those who came out of the church, still wanted to retain a badge of respectability, just as they would, had they been bred in a Mohammedan country and received Spiritualism, have carried over the term Mohammedan to the new faith.

Years ago this wing of Spiritualism had magazines and papers of its own, but their lives were not strong and they died early. The new cause could not carry the adjective, and although it has been asked, "What's in a name?" the name killed!

We ask most earnestly, Prof. Buchanan, Mr. Kiddle, Dr. Brittan, J. M. Peebles and others, what they desire to convey by the term christian Spiritualism? When they say Spiritualism, do they not cover all its possibilities by that word? Do they wish to add to, or to describe, or to say that it is distinctly christian? If so, they pervert its meaning, for it is no more christian than it is Mahommedan or Buddhistic. By exalting christianity and making a "corner stone" of Jesus, they set themselves directly across the path of advance marked out by great thinkers and scholars like Max Muller and others, who bring all religions, as evolutions of human thought, to one common level. Spiritualism should be the grand eclecticism which takes from all the best, the true, and carves over the portals of its temple the name of no worshiped God or priestly system.

Those who so earnestly wish the world to know that Spiritualism is christian, and on all occasions put forward the declaration, ought to go on with their descriptive adjectives. They should appear clear before the world and describe the cause so fully that Mrs. Grundy will have no peg to hang a question on.

Once while lecturing in a Western village, the president of the society handed me a series of resolutions to read, which had been passed at a recent meeting of the members. It seems they had been accused of free-love and even of favoring Mormonism, and they thought it necessary to protest; among other resolutions beginning with, "Resolved, That we accept the teachings of Jesus in all their purity," etc., was the following:

*Resolved:* That we abhor the doctrine of social freedom and accept monogamy as the only true relation of the sexes.

*Resolved:* That we regard Mormonism as a crying evil which we earnestly appeal to the government to suppress.

I would not read it; I said to the gentleman, "We have not reached quite that point when we are obliged to deny every floating rumor. Why did you not go on and rebut the whole list of accusations, and say:

*Resolved:* That Spiritualists are not horse-thieves, not murderers, not seducers and libertines, not drunkards, not perjurers, not lunatics.

Then, on the other hand, resolve that they are good, honest and truthful, and *real christians*, who only differ in name from church members, just as, say Presbyterianism differs from Methodism?

Oh, no! we have not reached that abyss yet, and it is a pitiable spectacle to see men stand before the world and deny like school boys. We have heard of the useless fifth wheel to a wagon, but this "christian," as applied to Spiritualism, is more useless than a fifth wheel; it is a brake on the four good wheels. Spiritualism is *christian*; it is Mohammedan; it is Buddhistic; it is scientific; it penetrates wherever there is truth. Now shall we say christian, Mohammedan, Buddhistic, scientific Spiritualism? Why, when we speak of an elephant, it would be just as necessary to say trunked, tusked, eared, eyed, legged, mouthed elephant; as to use these adjectives.

After all, these christian Spiritualists are no more christian than those who reject the term. They cast aside the divine inspiration of the Bible, the atonement, a burning hell, a personal devil, the "New Jerusalem" heaven, perched like a celestial dove cot in the sky, the judgment day, in short the fundamental doctrines of the christian faith. They only desire to retain the name as a sham, and it is a sham that deceives nobody. You organize, and it is an organization on paper. It has no substance, no coherence. You have not christianity, nor even the unenviable reputation of being christian in the eyes of the churches. You have Spiritualism, but blighted, dead with the dry-rot of aping respectability.

The sooner the Spiritualist discards his educational and religious prejudices, and forgets that he is of a distinctive race, nation or sect, the better for his eternal progress. Jesus was a medium, so was Buddha, so was Mohammed. Here all agree. The christian Spiritualist says Jesus was the chief of all mediums; the Mohammedan Spiritualist that Mohammed was the chief of all. Here is antagonism. The first is truth, the last arises from prejudice. The Spiritualist calmly says: "Each for his time and place, and all required to build the temple of humanity, which knows of no individual superiority." If we are to have the term christian fastened on the cause, let us be consistent, and call our societies, churches; our speakers, ministers; our mediums, priests; our circles, communions, and open and close our meetings with prayer. Having thus assured the world that we were christian, we might rest content about the spiritualistic part. It might be better not to make that prominent as it detracts from the eminent respectability we aim at. If we desire, however, we might adopt some peculiarity of habit or clothing; a crop of hair, or ringlets after the pictures of Jesus, or a coat, the pattern of which might be brought from the celestial country. What shall we have then? Another sect added to the swarm that have buzzed like bumble bees and June bugs their brief day! The spirit has escaped.

## ROBERTS'S QUONDAM FRIENDS GETTING ENOUGH OF HIM.

### Resolutions of Censure Adopted by the First Society of Spiritualists of Brooklyn.

The following preambles and resolutions were adopted by the Brooklyn Society of Spiritualists at their Conference meeting, the 29th day of May, 1880, by an almost unanimous vote, not more than 3 or 4 voting in the negative:

*Whereas*, A recent number of a Philadelphia journal, called "Mind and Matter," which is professedly devoted to the advocacy of Spiritual philosophy, alludes in offensive terms to Brooklyn Spiritualists—characterizing them, as a body, as fast becoming a reproach to Spiritualism, and,

*Whereas*, For the past year this paper has shamefully maligned, misrepresented and abused Messrs. Wm. R. and T. S. Tice, members of this conference, whom we hold in high esteem, and,

*Whereas*, The pretext and only grounds for this persistent abuse, was the detection and exposure of surreptitious practices on the part of one Alfred James, an alleged materializing medium, who confessed to the possession and concealment of certain costumes, which were intended to aid him in personating spirit forms, and which costumes were found upon, and forcibly taken from the person of the said James, by the said gentlemen, as was their duty as honorable and truth loving believers in the positively demonstrated truths of the new philosophy, and,

*Whereas*, It is our belief that a blind and unreasoning credulity and unquestioning acceptance of every professed phase of spirit communication, is working more harm and bringing more contempt and ridicule upon the inquiry, than even the objectionable imposition of severe and humiliating test conditions, as a penalty for the exercise of mediumistic endowments, which we, as a body, deem to be, in many cases, uncalled for and unnecessary, and,

*Whereas*, We are fully aware of the gross injustice and willful misrepresentations of these continuous attacks of "Mind and Matter" upon our esteemed brothers and co-laborers, Messrs. Wm. R and T. S. Tice, whom we know to be honorable, just, fair-minded, truth loving and sincere Spiritualists in belief, therefore,

*Resolved*, That we consider it to be our duty to thus publicly vindicate ourselves and our brothers, from the malignant aspersions of the said paper, called "Mind and Matter," and to warn Spiritualists at large against accepting its statements as reliable, or from recognizing it as a truthful exponent of rational Spiritualism, which we claim to be founded alone upon demonstrated, irrefragible and incontestable truths.

*Resolved*, That while we deprecate the injurious and unnecessary extent to which the so-called test system has been carried, and while we recognize the necessity of fostering, protecting and aiding by every means in our power in the development of those who are endowed with genuine mediumistic gifts, still we have too much respect for them, and for the grand truths which they have been the means of unfolding to the world, to tolerate, excuse, or justify any unmistakable fraud, deceit or trickery which may be attempted under the assumed guise of mediumship.

*Resolved*, That until an ample acknowledgement of the wrong done to the Brooklyn Spiritualists, and an apology be offered for the same by the said paper, "Mind and Matter," this society will refuse to admit it to be offered for sale at the table of the secretary, at conference meetings and lectures of the society.

*Resolved*, That the foregoing preamble and resolutions be submitted for publication in the Brooklyn *Eagle*, also in the RELIGIO-PHILOSOPHICAL JOURNAL, *Banner of Light* and other reputable periodicals which are published in the interest of Spiritualism.

JACOB DAVID,
Chairman Brooklyn Spiritual Conf.
FRED HASLAM,
453 Marcy Ave., Vice President.
WM. H. JOHNSON,
Secretary.

*The Theosophist* for May has just arrived and is filled with interesting articles on oriental philosophy, art, literature, etc. Price 50 cents. For sale at this office.

## A PREACHER'S LONG TRANCE.

### Resuscitated a Few Hours Before His Burial was to Have Taken Place.

[From the Bridgeport (Conn.) Telegram.]

At the last meeting of the Science Society of this city, the Rev. Dr. H. N. Powers read an account relating the experience of the Rev. Dr. Emerson, of Stratford, Conn., who, forty years ago, just escaped being buried alive. It was in 1839, in Michigan, where Dr. Emerson was preaching. The Doctor was taken ill, and sending for the village physician was informed that he had what the doctor called "chill fever," which is generally fatal after a few days illness. Dr. Emerson says: "I was nursed carefully for five days by a lady of considerable experience in such cases. But in this brief period I was twice given up as hopelessly beyond recovery. I had sunk so low that, to all appearances, life was extinct. After various efforts to ascertain my condition, the doctor pronounced me dead, and, as many were sick and dying in the neighborhood, it was arranged that my funeral should take place in the afternoon. When night came—memorable of all others in my history—two young men were selected to sit up with the corpse. And to all appearance it was a corpse these young men sat up with. My eyes were set, my teeth were locked together, mouth firmly closed, and no breathing perceptible. But my hearing was more acute than ever before or since, and so were all my mental faculties. The excruciating pain attendant on every breath prevented sleep or stupor. Every word uttered by the young men, who watched in an adjoining room, I heard distinctly, and many of their words were not pleasant to hear. The conversation of the family was on many accounts unpleasant, and, allied as were these to my intense pain, my condition would have been an extremely uncomfortable one had it not been for the consoling presence of Jesus. He, at least, never left me. He enabled me to see the past, the present and the future. During this time the ribald young men were talking with great impropriety. At the close of the interview I was impressed with the idea that I should not die, but live, and that in the morning I should be resuscitated by my former nurse. And I have always thought that this was a revelation to me directly from God.

"Early in the morning the villagers came to see the family and the watchers, and to assist in the arrangements for the funeral. At 7 o'clock another knock on the door was heard, and instantly—before the door was opened—I was sure of its being my old nurse. On entering, she anxiously inquired concerning my condition, and learning it, exclaimed: "I don't believe he is dead, and I'll try to revive him." Immediately she called some of the people to help her, collected various stimulants, applied them simultaneously to different parts of my body, and all this accompanied by violent rubbing of my whole body. These efforts were persisted in notwithstanding some remonstrated, and the remark was often made: "You might as well give it up." But in about half an hour my eyes resumed their natural appearance, my teeth were unlocked, my mouth opened, I began to whisper, then to speak, and all saw clearly that I was alive. The news of this wonderful occurrence quickly flew through the village and vicinity, and the people flocked to see me, and among them the doctor, who, with them, praised the nurse for her perseverance and success. She then related her remarkable experience of the preceding night, which had impelled her to visit me. In the middle of the night she was awakened by a dream 'that some one was in extreme danger and she alone could help him.' Disregarding it, she fell asleep, but again awoke in great alarm. She arose, looked at the clock, aroused her daughter, and both decided that as they had heard nothing respecting me for two days, and as she had taken care of me at the commencement of my illness, in the morning she would visit me. At daybreak she arose, provided for her family, walked two miles through mud and water, the effect of a recent rain, and on reaching the house was astonished on hearing that I was dead. Of this she was incredulous from the supernatural impression of her dream, and worked zealously upon me, confident of success. On inquiry I ascertained that she was startled from her slumbers at the same time that I was pervaded with the assurance that my nurse would be employed to save my life. From that time she continued with me, and under her assiduous and skillful care I gradually regained health and strength, and resumed the work of preaching the gospel."

### P. T. Barnum's "Greatest Show on Earth."

P. T. Barnum's great show with its host of new features, water proof tents, its circus company of the best artists, immense menagerie, wonderful museum, and its remarkable troupe of twenty-seven trained stallions, will visit Chicago, for one week only, commencing Monday 31st, on Lake Front; two performances daily. The press universally indorse Mr. Barnum's assertion, viz: "I have this season of 1880 the most costly, the best and most attractive exhibition I have ever put before the public."

The public everywhere are enthusiastic over the wonderful performances of the peerless and fearless Zazel, in her thrilling promenade at an elevation of fifty feet, upon a single cobweb wire across the pavilion; aerial head-foremost dive from the topmost height of the tent, and her startling *coup de cannon*, in which she is shot from a monster cannon, and projected sixty feet horizontally. All will be delighted with the performing oxen, the trick horses, the fire horse "Salamander," the trained stag "Landseer," Madame Nelson and her trained doves, Madame Dockrill, Miss Emma Lake, Signor Sebastian, the Nelson Family, and hundreds of other new features never before seen in America. Every Afternoon and evening, and grand morning performances Saturday. Doors open at one and seven P. M. Performances at two and eight P. M. For morning performances Saturday, doors open at nine, performance at ten. Admission fifty cents; children under nine, half price. Reserved numbered platform chairs twenty-five cents extra.

E. V. Wilson lectures at Arlington Heights Saturday and Sunday evenings, and on Sunday at 10:30 A. M., (séance at 3 P. M.) June 5th and 6th; at the West End Opera House, West Madison street, Chicago, Sunday June 13th, at 10:30 A. M. and 8 P. M. He will be at the Northern Wisconsin Spiritual Conference June 18th, 19th and 20th.

KIND WORDS.—Witty sayings are as easily lost as the pearls slipping off a broken string, but a word of kindness is seldom spoken in vain. It is a seed, which even when dropped by chance, springs up as a flower.

## Business Notices.

We should not suffer from a Cough, when a few doses of AYER'S CHERRY PECTORAL will cure. Time, money, comfort, health, all are saved by it.

MRS. D. JOHNSTON, Artist, 712 Aste street, Milwaukee, Wis. Water Color Portrait a specialty.

A COUGH, COLD, CATARRH or Sore Throat requires immediate attention, as neglect oftentimes results in some incurable Lung Disease. "*Brown's Bronchial Troches*," will almost invariably give relief. Imitations are offered for sale, many of which are injurious. The genuine "*Brown's Bronchial Troches*" are sold *only in boxes*.

WHAT AILS YOU?—Is it a disordered liver giving you a yellow skin or costive bowels, which have resulted in distressing Piles or do your kidneys refuse to perform their functions? If so your system will soon be clogged with poisons. Take a few doses of Kidney-Wort and you'll feel like a new man—nature will throw off every impediment and each organ will be ready for duty.

UNQUESTIONABLE.—The "Herald," Detroit, Mich., says of Warner's Safe Kidney and Liver Cure: "Its efficacy in kidney, liver and all urinary diseases is so fully acknowledged that it is not worth the questioning. Bona fide testimonials from well-known citizens in public and private life are evidences strong enough to convince the most stubborn doubter." 28 13 14

THE MARKET PRICE OF BUTTER is increased three to five cents a pound by using Gilt-Edge Butter Maker in churning—increases production 6 to 10 per cent. Reduces time of churning one-half. Keeps butter from becoming "strong" or rancid. Gives a rich golden color the year round. Sold by Druggists, grocers and general storekeepers. Send stamp for "Hint's to Butter-Makers." Address, Butter Improvement Co., Buffalo, N. Y.

TROUBLESOME CHILDREN—That are always wetting their beds ought not to be scolded and punished for what they cannot help. They need a medicine having a tonic effect on the kidneys and urinary organs. Such a medicine is Kidney Wort. It has specific action. Do not fail to try it for them

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N. W. cor. La Salle and Washington Sts., Chicago. Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. See advertisement in another column.

SPIRITUALISTS AND REFORMERS west of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by addressing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritualist meetings in San Francisco.

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills.
E. V. WILSON.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.
CURES EVERY CASE OF PILES. 27-18

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.—Thousands acknowledge MRS. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

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## Passed to Spirit-Life.

Passed to spirit-life from Lowell, Mich., Mrs. BELLE WHITNEY, aged thirty years.

She was the mother of five children, two having preceded her to the Spirit world. They call her dead but she is not dead; she has safely reached the Summer land shore. Funeral services by the writer.

MRS. SARAH GRAVES.

Will the *Banner of Light* please copy?

On Sunday, May 2nd from her home in Minneapolis, Mrs. LIZZIE H. ALLEN, passed to the higher life.

For several years she was a sufferer from that flattering yet fatal disease, consumption. Her genial, kindly spirit and almost indomitable will, sustained her to the last.

Mrs. Allen was a faithful mother and a true philanthropist. She possessed that rare quality of sympathy which always responded to other's woes, and never paraded its own. Many a sorrowing heart has found a balm in her generous affection, and weary head a rest beneath her roof. The tendency of her thought being reformatory, she was always engaged in works, the object of which was to make humanity better, wiser and therefore happier.

Her public labors in this city were chiefly directed to temperance reform. If perseverance, fidelity and enthusiasm are the guarantees of success, then, indeed, has she left with us, who are only a little way behind her in the race of life, a valuable inheritance and worthy example. Though formerly associated with Spiritualists in Michigan, I think she was not a confirmed Spiritualist. The Rev. Mr. Learned, Methodist, attended the funeral.

She leaves a husband, two sons and a daughter, to regret her absence, and trace her shining footsteps to the home, "not made with hands," but eternalized in loving hearts.
EUNICE M. JOHNSON.

Minneapolis, Minn.

## Meeting of Spiritualists in Michigan.

The Harmonial Society of Sturgis, Mich., will hold their Annual Meeting in the Free Church, on Friday, Saturday and Sunday, the 18th, 19th and 20th of June. Able speakers from abroad will be in attendance to address the people.
BY ORDER OF COMMITTEE.

## Northern Wisconsin Spiritual Conference.

Again, we would notify the Spiritualists and Liberalists of Wisconsin that we are to have another of those grand three-day conventions in Omro, June 18th, 19th and 20th, 1880. Our last meeting was a grand success in spite of the elements; let's make this a still greater one by all attending and showing our interest in the cause of Spiritualism.

E. V. Wilson is engaged and will give a seance Saturday evening and another Sunday afternoon at half past two o'clock.

J. O. Barrett, Mrs. S. E. Bishop, Dr. S. W. Stevens, J. Kenyon, Dr. A. B. Severance, and Dr. A. S. Randall are invited to participate.

Every Spiritualist is requested to send the Secretary the name of every Free Thinker, that they may be notified of the meeting.

The friends will entertain free to the best of their ability. Efforts are being made to secure a first-class slate test medium.

WM. M. LOCKWOOD, Pres.
MRS. S. E. BISHOP, Vice Pres.
CORA R. PHILLIPS Sec'y.

Papers please copy.

## Convention and Camp Meeting Michigan Liberals.

The Liberals of Michigan will hold a Convention and Camp Meeting on the Fair Grounds, at Lansing, the capital of the State, commencing Saturday, June 26th, and closing Monday, July 5th. The Camp Meeting will extend through the entire time, and will be devoted to social purposes, to the discussion of reformatory and liberal topics, and to a general agitation all along the liberal line. The Convention proper will meet on Saturday, July 3rd, and be in session on Sunday the 4th. Its general work will be the discussion and perfecting of plans for the dissemination of liberal thought, and encouraging the formation of Liberal Leagues. Address,
S. B. MCCRACKEN,
Managing Secretary,
Detroit, Mich.

## Spiritualists Camp Meeting in Pennsylvania.

The First Association of Spiritualists of Philadelphia, will hold a Camp Meeting at Neshaminy Falls Grove, Wilson's Station, on the Bound Brook railroad route to New York, 18 miles from Philadelphia, commencing on the 15th of July next, and continuing to the 15th of August.

For particulars as to charges for tents, boarding etc., apply personally or by letter, at an early day, to Mr. Francis J. Keffer, General Superintendent, No. 615 Spring Garden Street, Philadelphia, or when in session, to him at Oakford P. O., Buck county, Penn.

Speakers of both sexes, eminent for talent on the public platform will be engaged.
28 20 21 JOSEPH WOOD.

## Meeting of Spiritualists and Liberalists of Michigan.

The Second Quarterly Meeting of the Michigan State Association of Spiritualists and Liberalists, will be held at Sampson Hall, Charlotte, Eaton Co., Commencing on Friday evening, June 4th, and closing on Sunday evening June 6th. Rev. Chas. A. Andrus, Flushing; Rev J. H. Burnham, Saginaw City, and Bishop A. Beals, Jamestown, N. Y., have been engaged as speakers. Other speakers are also invited to be present.

Bishop A. Beals the inspirational singer will furnish music for the occasion.

Local committee of arrangements: J. M. Haslett, Mrs Samuel Coulter and Mrs. J. C. Harmon, of Charlotte.

An invitation is extended to all interested in the cause to attend.

L. S. BURDICK, President.
Miss J. R. LANE, Secretary.

## Iowa Spiritualist Camp Meeting.

The Spiritualists of Northern Iowa and Southern Minnesota will hold their Third Annual Camp Meeting at Seneca Park, near Bonair, Howard Co., Iowa, commencing June 25th, and ending July 4th or 5th. Dr. J. M. Peebles and Prof. S. Niles have been engaged as speakers. Mrs. H. N. Van Dennen, psychometric and business medium, and Geo. P. Colby, Clairvoyant and test medium, will be in attendance, and a general invitation is extended to all who feel interested to attend and take part in the exercises. On Friday evening there will be an Independence Sociable with music for dancing, and if desired, good music will be furnished for dancing every day from 4 to 7 or 8 P. M. Let all who can bring tents and bedding. Wood and hay will be furnished free to all campers. Com. of Arrangements, J. Nichols and Ira Eldredge, of Cresco; W. Nash and W. Brock, of Lime Springs, and G. W. Webster of Bonair. Bonair is on the Chicago, Milwaukee and St. Paul R. R. Letters of inquiry may be directed to G. W. WEBSTER, Bonair, Howard County, Iowa.
28 10 12

## Spiritualists Convention at Rochester, N. Y.

In response to an unsolicited invitation of the Rochester Spiritualists Association, a Quarterly Convention of Spiritualists of Western New York, will be held at Odd Fellows Temple, West Main street, Rochester, Saturday and Sunday, June 12th and 13th, commencing at 10 o'clock and holding three sessions each day. Mrs. Coats and Mrs. Taylor are engaged, and Mrs. Fox and G. W. Taylor are invited, and a number of others are expected.

A cordial invitation is extended to all to attend, and it is hoped this fraternal call from Rochester will meet with a hearty response from the surrounding country.

J. W. SEAVER,
G. W. TAYLOR, } Committee.
MRS. WM. ROE,

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# Voices from the People.

## AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

### Mediums.

Webster defines a somniloquist as one who talks in his sleep; somnambulist, one who walks in his sleep, and somnipathy, sleep from sympathy, or by the process of mesmerism. The subjects of this influence are called mediums by Spiritualists, and to them all spiritual phenomena are attributed. There are numerous cases of natural somnambulism and clairvoyance, and the process of mediumistic development and of mesmerism, induces the same class of phenomena. It is evidently a spiritual intelligence controlling alike the medium, mesmeric subject and somnambulist, and no responsibility can justly be attributed to a person in that state. Physicians and medical writers recognize the condition as abnormal and irresponsible, and our courts take the same view and send the dangerous to insane asylums.

Before the advent of Spiritualism, or more correctly speaking, before the Rochester knockings, mesmerism was a subject of much discussion, skeptics assuming that it was legerdemain, and its advocates claiming it as the result of a real unseen power exercised by the human will on the subject. Books were published describing the various phenomena, with theories to account for the same, and giving instruction for the practice of mesmerism; and more especially for the relief of the sick. Lecturers traveled, accompanied by their sensitive subjects, to illustrate their theories; notably among them were Drs. Dodd and Gilbert and the Rev. La Roy Sunderland. Dr. Gilbert had a lad, perhaps fourteen or sixteen years of age, for a subject, whom he would put into a cataleptic state, in which he appeared as rigid and insensible as a log of wood, and then bring him out, apparently not injured. He gave his lectures in a long hall, and he would direct his subject to start at one end of it and walk to the other, but before he arrived there, and when the audience could all see his back turned to the Doctor, he would bring down his hand as if making a pass, when the subject would stop and stand paralyzed with one foot up in the act of stepping forward, until released. The Doctor caused a skeptical physician to sit by him and make the pass, and the same effect occurred.

The Rev. La Roy Sunderland gave lectures, attended by his daughter and a young man who was clairvoyant, for subjects, but his main dependence for rendering his lectures attractive was the sensitive subjects developed in his audience. He dealed De Leuze's fluid theory and maintained that personal contact and passes were not necessary to produce somnambulism, and as evidence of his theory, that the will power of the mesmerizer was sufficient. In a short time after he commenced his lecture, the impressible ones in his audience would close their eyes, rise in their seats and grope their way to the speaker's stand, where he would seat them, perhaps a dozen in an audience of two hundred. These he would exhibit for the entertainment of the audience, and so fascinating was the influence that persons naturally timid and averse to publicity, strangers to the speaker, would go night after night and be exhibited for the profit of the lecturer. Persons in the audience would write on slips of paper what hallucination they wished him to induce, send it to him, and in a short time all of the subjects would enact the phantasm—whether to believe themselves in heaven talking with the angels, or picking and eating strawberries on the earth. The speaker claimed they were hallucinated by his will, and he published a book maintaining that theory and calling the power Pathetism.

Other lecturers practiced in the same way, and each one's subjects had an individuality of manners; the subjects of one of them would rush up to the stand with great strides over the tops of benches. Mr. Sunderland's went up hesitatingly. The subjects then, as the mediums now, seldom remembered what they did in that state. At first it was claimed that they heard no one but the mesmerizer when under influence, and usually it was so, but it was found that a stronger or more agreeable mesmerizer could by his will power get into communication with the subject, and take him from the first operator, consequently it was seen to be impossible to know certainly who influenced him.

At first, mesmerizers sat opposite their subjects, took their hands, and looked them in the eyes until they began to close, then made passes gently from the head downward until a sound sleep was induced; but others directed their subjects to look steadily at some object, and the effect followed. It was found by experiments, that the only essential condition necessary to produce the phenomenon, was susceptibility and passivity on the part of the subject. Passes and personal contact would intensify the influence, hence when sensitive subjects come much into the presence of a powerful mesmerizer, it was naturally impossible for them to resist the influence. An operator would direct his subject to do a specified act at some future time, and he would do it without knowing why, and also go into a state of somnambulism at a given time, unless there was some strong counteracting influence which prevented. Many practiced mesmerism for the benefit of the sick, and clairvoyants were developed who prescribed and obtained a large practice. Such persons and some others became independent of human influence in a measure, but not wholly.

The spiritual manifestations, however, known first as the Rochester knockings, overshadowed mesmerism, and public attention has since been occupied with the spiritual phenomena. Public and private circles were held for investigation and many phases of the phenomena were developed, the mesmeric predominating. Physical manifestations had not then been claimed by mesmerizers, consequently those were considered the best evidence that spirits of the dead came back to speak to us. Mediums came as lecturers, some claiming that spirits of the dead spoke through them. Emma Hardinge, now Mrs. Britten; Lizzie Doten, and Mrs. Cora L. V. Hatch, now Mrs. Richmond, were much liked as lecturers. Revs. Adin Ballou and John Pierpont were converts to the philosophy and lectured some. Robert Dale Owen was said to have been converted to a belief in the christian religion by the spiritual manifestations, and became an earnest advocate of the same, and author of "The Debatable Land," with a preface addressed to the Protestant clergy by him; also "Footfalls on the Boundaries of Another World." Mr. Owen seems to have been a very diligent investigator of the many phases of spirit phenomena, for he was an attendant at the Holmes materializing séances when they were accused of enacting a masquerade performance by "materialized spirits," and he wrote an account thereof for the *Atlantic Monthly*. He was confounded, and he and other noted Spiritualists were so mortified and humiliated at the result, as to lose the highest use of their philosophy and common sense, and instead of searching into the cause why a medium should enact a phantasm instead of going into a deep sleep, they at once set up a cry of fraud, fraud, which was echoed and re-echoed like wild fire through the whole country!

A susceptibility to the spiritual influence of the living as well as the dead, is what renders a person mediumistic, and if a strong skeptical mesmerizer gets control of the medium, a phantasm would be the natural result; or if for any cause a deceiving spirit was allowed control, the effect would be the same. But the cry of humbug and fraud only multiplied materializing mediums, who in turn have masqueraded sometimes, probably; but that, too, is a real phenomenon showing the power of mind over matter, and the skeptic gets what he calls for.

Whether somnambulism be naturally developed from childhood or disease, or by what some call odic or psychic force, psychology, biology, pathetism, mesmerism or animal magnetism, when persons are in that state they cease to be responsible for their actions. Mesmerized persons and mediums have been known to be in that state for days and weeks in succession. They are not necessarily better or worse than other people generally. The Bible mediums committed sins, yet they were used to deliver the word of the Lord. In 1st Kings, 13th chapter, any one may read of the young prophet sent to cry against the altar at Bethel, and remarkable physical manifestations occurred, which, when an old prophet heard, he went after him and by earnest persuasion and by lies prevailed on the young prophet, contrary to his inspiration, to go home with the old one and eat bread and drink water; and immediately while yet at the table, the spirit of the Lord spoke through that lying old prophet. In the 2d Book of Chronicles, 18th chapter, 21st verse the Lord is represented as sending a lying spirit to take possession of and speak through all his prophets. Those prophets had no responsibility in the case. In all ages and among all peoples, mediums have been the windows of our earthly house, letting in the light, and giving us glimpses of the spirit-land: and in these times bringing us messages of comfort from those who have gone before us; and we ought to judge them kindly for our judgments will return to us. C. A. B. L.

Our correspondent has stated many truths, and clearly defined the nature of mediumship in its psychic phase, and had the subject been extended, would probably have filled up the questionable gaps that now appear. Thus while it is true that mesmerism, clairvoyance, somnambulism and trance all rest for explanation on the same psychic laws, it is not true that all mediumship is explainable thereby. The "materializations," the "raps," the "moving of physical bodies," is not thereby explained, nor can any mental phenomenon connected therewith, be referred to abnormal action or to insanity.

There are two great classes of spiritual phenomena, one of which our correspondent ignores in this explanation. Again, mediums being under control are not "responsible." "Those prophets had no responsibility in the case." "When a person is in that state they cease to be responsible for their actions." This is lamentably true in part, of mediumship cultivated as mere sensitiveness and passivity, but none the less dangerous and unenviable. Mediumship may be cultivated in another direction, and become a sustaining power. When we admit that there is no responsibility on the part of the sensitive, we open wide the doors to credulity and folly. Would it not be better to teach the laws of mediumship, and instead of sensitives being mere puppets to the will of any chance influence, incorporate their mediumship into their character, holding it for purposes of instruction as they would any of the senses? It may be said, in a general way, that we are not responsible for what we see or hear, and it is true that unpleasant words may drop unbidden on the ear, or sights on the eye, but our actions under the stimulus of these impressions, are ours, and these only hold us to account. It would be better to be blind than to have eyes that could only see immoral and degrading scenes; better deaf than to hear only words of vulgar import; better positive to all influences than be borne away a passive puppet to every influence, even if that influence be spiritual.

Lastly our correspondent seems to think the cry of "fraud" is unjust, that the mediums are magnetized by the spirits and made to perform. This is an explanation often made when pretended mediums have been caught personating spirits. Admitting that it is a true explanation, it affords one of the strongest arguments in favor of the observance of test conditions in all circles for "materializations" by entrancing the medium; and masquerading is a fraud, and should be exposed. Justice to the medium as well as circle requires strictly test surroundings; otherwise the observations are of little value.

### Brooklyn, N. Y., Spiritual Fraternity.

One of the largest and best audiences assembled in our hall this evening, to listen to the new lecture of Prof. J. R. Buchanan, of the New York Eclectic College. Whenever the Professor comes to Brooklyn, his lectures attract the thoughtful and religious, as well as spiritual-minded people, and while some Spiritualists do not seem to comprehend his earnest religious sentiments, they look back upon his forty years of labor in the cause of science and rational Spiritualism, with respect, and they pay homage to his pure life and noble work. Such men and such teachers, though we may sometimes differ widely from their expressed opinions, we reverence their firm adherence to our faith, and they by their pure moral lives offset the vile teachings of some who claim to be exponents of our philosophy, whose lives are impure and whose examples are pernicious. Dr. Buchanan seems to grow younger in years, and his thoughts are expressed in smooth incisive sentences; he speaks very rapidly, almost too much so for the ordinary listener, but commands close attention to the close. His lecture occupied an hour in delivery, and was full of earnest, progressive ideas. The subject, "Faith the Guardian of Love and Wisdom," was treated with a religious fervor, and found a sympathetic response in the souls of a large proportion of the audience. As the manuscript, by request, has been furnished for publication in the JOURNAL, I will not attempt to mar it by a brief synopsis.

Dr. Dumont C. Dake, who has recently located in Brooklyn, said: "I have been much pleased to-night, in listening to the very instructive and able lecture of Bro. Buchanan, and also gratified to meet with you, and while I will not detain you now, as your chairman has announced I am to speak to you at your next meeting and give some personal experiences in my life history, let me say that I am in full harmony with the fraternal feeling which is so eminently the characteristic of your meeting. Such meetings, conducted and controlled by such a spirit, aid us all to live our beautiful faith, and when such teachers as the speaker of the evening, gladly bring their best thoughts to give expression here, it shows a deep and abiding interest in your work, and also, a warm sympathy, which must encourage you greatly."

W. C. Bowen said: "I feel reluctant to speak at all to-night, not but what I agree with the able lecturer in the fraternal spirit that marks his address to-night, but you all well know that I am classed as a materialist, one who, first of all, looks to right and noble living here in this world. I have faith in the ministry of loved ones gone before, because they come to us and demonstrate beyond question the continuity of life, and hence I have faith to believe that I, too, shall continue to exist as a conscious individualized being beyond the grave. As to the divine love that the speaker has showed to you so beautifully to-night, I may differ widely from him, but if we all strive to live our best and noblest thoughts in the life here, this divine love must teach, permeate and aid us in such aspirations. Spiritualism is clearing up much of the fogs and errors that theology has entailed upon humanity and we have much to hope for in the near future."

Judge P. P. Good, who sails for Europe next week, said: "Spiritualism is commanding the attention of the intelligent, the thoughtful and the religious in a larger degree than at any time in its history, and it behooves us all to be guided by the wisdom of the lecture to-night. When we have such standard-bearers to hold up the pure banner of our faith, we can feel strengthened in our own life work, and accept their duties and responsibilities with new hope, new strength and courage."

Major Hopkins was the last speaker; he said: "I cannot add any thing at this late hour to the thoughts that the speaker has expressed to-night, but I would say a word or two as to what modern Spiritualism has done and is doing for the race. It has destroyed the hell of theology, with its lurid flames of sulphur; it has caused the picture of an orthodox heaven to vanish before the revelations that come like the dews of heaven upon a parched earth; it tells of a world of progress, of individual accountability and responsibility; and not only have we a faith that reaches out to the eternal verities, but it demonstrates by actual facts those problems which have perplexed thinkers, philosophers, teachers and scholars alike in every age and in every nation, and its results so far are grandly beautiful, and its inspirations beneficent and uplifting."

Our meetings are increasing in numbers and influence, and many strangers gather with us; notably, this evening, quite a number of young men and maidens, who listened with thoughtful attention to the various speakers. Among others present was Mrs. Parker, for many years an active worker in the good cause at Lowell, Mass., and Mrs. Booth, a medium of Lynn, Mass., both stopping temporarily in Brooklyn. They expressed themselves as much pleased with the tone and character of our meeting. Mr. Henry Powell, the slate-writing medium, was also present. A large package of the JOURNAL of May 15th was received for distribution, and were eagerly taken by the large audience and carried to their homes, and the hearty thanks of our fraternity is tendered to Col. Bundy for the many courtesies extended to us. Our next meeting is to be an "Experience Meeting," which are always interesting. Dr. Dumont C. Dake, has been invited to give some of his remarkable personal experiences, and we hope to have a pentecostal feast of good things. On Friday evening, June 4th, Mrs. Hope Whipple is to give us a new lecture, "The Gospel of Humanity." Mrs. Whipple has a fine, dignified presence, and is one of the clearest and ablest thinkers that have ever addressed us. Mrs. Whipple is president of the Ladies' Social Congress that meets in New York City every Wednesday afternoon.

S. B. NICHOLS.

467 Waverly avenue, Brooklyn, N. Y.

### William Ellery Channing.

In a late issue, the JOURNAL contained an erroneous statement to the effect that Dr. Channing preached many years at Richmond, Va., without raising his voice against slavery; the article also referred to *The Index* as authority therefor. Desiring always to do exact justice we now by way of correction publish *The Index*'s article:

The *Nation* says explicitly what ought to be heard, now that Channing is pressed upon public notice too exclusively in the way of eulogy to be justly judged. Alluding to Charles T. Brooks's new *Centennial Memory*, it says: "Dr. Channing's relations to the anti-slavery movement are stated perhaps with candor, but without taking account of all the facts; and nothing could better reveal the want of robustness which kept Dr. Channing from hearty co-operation with the Abolitionists than the following sentence of his biographer's (p. 145): 'And what a dulness or wilfulness it implies, not to recognize the rare *greatness* of the man, who, with such a native craving for the calm atmosphere of meditation, deliberately, at the command of conviction, sacrificed his ease and comfort to the turmoil of social and political conflict,—the greatness of a man who, with all his deep and long and patient thought, suffered himself to learn and to be led along, with the meekness of a little child, by Divine Providence, even though its instruments were men whose ways and manners often shocked his taste and his sense of christian justice.' This apology for a christian minister, who had seen slavery in his youth in Richmond, who, having preached for more than thirty years (1803–35) in one pulpit, on the publication of his first work on slavery in the latter year was disowned by his society, so little had he done to prepare them for even the moderate views he expressed, and who took this step only after the most impassioned appeals on the part of the Abolition leaders,—this apology is nothing less than grotesque. Mr. Brooks is here rebutting Mrs. M. W. Chapman's depreciatory remarks on Channing in her *Memorials* of Miss Martineau. He does not conceal, he admits, the justice of the rebuke administered to Channing by his co-sectary and spiritual peer, the Rev. Samuel J. May, in 1834, a whole year before the appearance of the work just referred to, and which elicited the confession: 'I have been silent too long.' Mr. May reports that the Doctor's objections, 'if they were at well founded as he assumed them to be, lay against what was only incidental, and not an essential part of our movement. He dwelt upon them till I became impatient.' This accords with Mrs. Chapman's general statement, in a foot-note having reference to a religious topic, and so not quoted by Mr. Brooks: 'He (Channing) constantly needed the admonition of the French statesman conveyed in his definition of a *bêtise*: "C'est oublier la chose essentielle."' It is a useful lesson to teach that neglect or unwillingness to aid a righteous and struggling cause in its difficult beginnings is not forgotten or condoned by posterity even in the good.

### Inspirational Message, by Mrs. A. Bailey.

Preachers preach long sermons to enlighten the minds of those whose spiritual nature has not been illuminated, and politicians recite their harangues upon national matters with wonderful and astonishing rapidity, but neither the preachers or politicians seem to do any good so far as the welfare of the people is concerned; the same old ruts that have always blocked the wheels of progress and civilization are still there; perhaps the barriers that stand in the way of an increased activity of all the powers and forces of human life, are not so formidable as they once were, but this is not owing to any services either of the before mentioned parties have rendered the government or people. The fact is people have been duped too long by the clergy and politicians, and if they had spent more time in investigating and finding out what the facts are for themselves, they would have been far happier and better off in every respect. One of the greatest virtues of life is to become self-reliant, self-possessed, able to look beyond the prejudice of other minds, able to lay aside your own, and quietly and calmly examine the facts and weigh all matters with a just balance of reason and common sense, unperverted by the opinions of the world about you. It is time principles ruled men; if they did there would not be so many weak-kneed, unsophisticated and unlearned among you, but there would be men such as the hour demands, men great and mighty in their principles. This nation is not dead to honor or justice, not by any means. Error is making some gigantic strides, but truth is close alongside of her and she will be finally overtaken, the right shall win the day at last; but how much of combat there will be, remains to be seen. The spread of intelligence will hasten on all things toward peace and prosperity.

**H. A. Boyd** writes as follows from Denver, Col.: * * * Mrs. Miller is growing in popularity as an independent slate-writer. Many have startling tests who visit her for the purpose, getting communications from their departed friends. Mrs. McGee's patrons are very warm in her praise. It is claimed that she has been very successful in locating mines. Mrs. Gooner, the remarkable clairvoyant with whom Dr. Fahnestock experimented several years ago (an extended account of which appeared in the RELIGIO-PHILOSOPHICAL JOURNAL at the time), has for a good many years been a resident of Denver. She is very quiet and unassuming, but occasionally sits for friends. She says her clairvoyant powers for mundane affairs have never been as good since Dr. F—— sent her off on journeys to the moon and stars. Several Spiritualists here who are in a fair way to become bonanza kings, are ambitious to build a grand spiritual temple in Denver, and there is one among them who will be apt to carry out his design if successful. One or two circles are reported as being very interesting to the attendants, rappings, materializations and other phenomena being heard and witnessed by all. Prof. Straight, the spirit artist, is still successful in his line, but has of late been developed as a healer, and it is reported that he is doing a good work.

**R. Fisher** writes as follows from Bement, Ill.: E. V. Wilson lectured at this place on the evening of the 11th, and at Cerro Gordo on the evenings of the 12th and 13th, holding a séance at the latter place in the afternoon of the 13th. His tests in nearly every instance were complete and convincing, but the usual orthodox lies have been put in circulation. Mr. Wilson gave my step-daughter, who was wholly unknown to him, a test during his lecture here, which made a marked impression on her. I have no doubt of Mr. Wilson's honesty; the tests given through him are unexplainable, except upon spiritualistic theories.

**T. T. Williams, M. D.,** writes: In something like five years dealings with yourself and the honorable and much lamented S. S. Jones, I have on every occasion found you to give entire business satisfaction, and in the conduct of your paper it meets my approbation. If spiritualism be true it is able to stand without being backed by fraud. If not true, the sooner it falls the better.

**Mrs. H. K. Brown** writes: I like your paper, and so long as you give us as good reading as we have had for the last two years, I shall take it and pay for it in advance.

### A MISCHIEVOUS GHOST.

### The Annoying Pranks of a Defunct Railroad Engineer.

An exchange tells the following story, which we also learn from a Cairo correspondent is current there. We do not vouch for its truthfulness:

The railroad boys are pretty badly worked up over a reputed ghost at their round-house in Cairo, and some of their stories are really startling.

Eighteen or twenty months ago an engineer named Johnson was run over by a Cairo and Vincennes engine, No. 4, near the round-house, and the *habitues* of that vicinity claim that they have frequently seen Johnson's spook, and have had other evidence of his presence on earth. Employes who have met it have interrogated the shadow, thinking it a human being, only to see it vanish through a solid brick wall.

The spirit of the defunct engineer does not confine himself to harmless tricks. Two wipers went down into the fire-pit for the purpose of drawing the fire out of engine No. 4, the same machine which caused Johnson's death. While they were scraping out the fire the engine suddenly started forward, cutting off their retreat from the hot pit. They yelled piteously for help, but the only answer was mocking laughter.

The engine then slowly crawled back to its proper position, and the men, glad of their freedom, rushed out, swearing vengeance on the trickster, but not a soul was in sight.

A colored man undertook to stay by himself in the round-house all night, but no sooner had he become comfortably ensconced than missiles of every possible nature began to play around his head. Pieces of coal, crowbars, spikes, hammers, etc., filled the air, and Mr. Negro vacated, concluding that he was not proof against iron in the form it was being pushed at him.

The late exploit of the deceased engineer—at least to his ghost is the act accredited—might have put the Cairo and Vincennes Railroad to considerable expense, and sent more than one life into eternity. Last Monday, as the engineer and fireman of a Cairo and Vincennes engine in the Cairo yards were sitting in a building eating their dinner, steam in their engine being shut off, the machine suddenly started up the line and was out of sight in a jiffy.

It went howling over streets and road-crossings, and did not slack speed till it reached Mound City, five miles distant from the starting point, where it came to a dead stand. Those who witnessed the stop, testify that no one jumped off the engine, nor did any one see the occupant of the cab during the flight.

Fortunately, however, the engine did not meet with any obstructions on the run, or the consequences would indeed have been terrible.

These are only among the hundreds of incidents related by the railroad boys. There is evidently something amiss, and if the company does not do something to appease the obstreperous defunct, it is not any easy matter to conjecture what the consequences will be. The skeptical "pooh-pooh" the ghost story, but the railroad boys think something wrong.

### Cosmopolitans.

To the Editor of the Religio-Philosophical Journal:

Perhaps it is not well known among the many Spiritualists of the great metropolis that we have an order of "cosmopolitans," "composed of Spiritualists, organized for general co-operation, mutual benefit and protection, and concerted action when necessary, in the defence in the promulgation of the principles of the order;" which are: 1, Political equality of the sexes; 2, unsectarian national schools; 3, secular national governments; 4, absolute religious liberty.

It is unnecessary to state the desirability of the adoption of such principles, as a mere statement of them is sufficient for the intelligent reader. The principal object accomplished by such an order is the provision of place and conditions where the full-fledged and the timid especially, may feel at perfect liberty to express their true sentiments on these and other important questions.

It is a condition of eligibility to membership that the applicant shall be a "believer in actual spirit intercourse between spirits and mortals." To this extent he or she is expected to be a Spiritualist, and a person of good character.

Besides this object of opportunity for exchange of conjenial thoughts and feelings on vital questions connected with the philosophy of life, here and hereafter, its members are entitled to pecuniary benefits in sickness or distress, and proper attention and respect in case of demise.

For social and business reasons the divulgence of the names of the members is prohibited.

Without disclosing secrets I may say, that the "good of the order," apart from the regular order of business, consists of a variety of interesting exercises, literary and musical, circles, relation of personal experiences in physical and mental phenomena, etc.

The first lodge, instituted here about a year since, meets in the lower part of the city, and like its name-sake, acorn, promises growth and strength. In fact many of its best members are now preparing to institute another lodge further up town, for spreading the cause, and for the accommodation of many who live nearer the center of the city; and when its existence becomes known through the medium of the JOURNAL, and otherwise, many other desirable friends will seek admission. Persons desiring further information, with a view to membership, can call on or address me.

J. F. SNIPES.

87 Leonard street, N. Y.

### "FOLLIES OF SPIRITUALISTS."

### The Absurdity of J. Murray Case's Position Demonstrated.

To the Editor of the Religio-Philosophical Journal:

Brother Case says in his last article:

"Trance mediums who profess to speak in a perfectly unconscious state, will speak nothing superior to their mental state or culture, and that their thoughts expressed in trance, are the same that are advocated and believed in the normal state."

I must dissent from the above, and ask Brother Case to explain to me the following cases: My sister and sister-in-law, both private mediums, I have seen entranced and converse for a half hour or more in Spanish, when neither of them speak or understand a word of Spanish. The control of my sister-in-law was a Spanish lady, music teacher, and my sister's control seemed to be a pupil, and the conversation was concerning music.

2d, My sister is almost daily controlled to diagnose disease and prescribe medicine, giving medical terms fluently, although in her normal state she cannot give a single medical term.

3rd, A young man, a mechanic who frequently visits at my house, and who is entranced, will deliver a prayer or speak upon some scientific subject, whereas in a normal state it is utterly impossible for him to deliver an intelligent prayer, or speak on scientific subjects. Again, he and I will frequently discuss some subject and he dissent from my views very emphatically. He will at once come under control, and endorse the views which but a few minutes before he rejected and combated. So much for the present. Will Brother Case explain this to me?

Yours, for Light.

HUGO PREYER.

**John A. Hoover** of Philadelphia, (Pa.) writes: The course that the JOURNAL is taking with regard to materialism I truly appreciate. Spiritualism in its highest aspect may be termed the sphere of the soul; materialism is without a soul and denies its existence, hence these are two extreme propositions that can never unite, and to-day there is as much bigotry and hate against Spiritualism in the ranks of materialism, as we could possibly find any where else. Spiritualism has a definite meaning and heavenly mission, and among the furthest out in the wilderness of error to whom Spiritualism makes its appeals, is that dark kingdom in the heart of materialism. My advice is: no entanglement with such a hopeless, groundless heresy; it is the nightmare of the damned, the skeleton of the household! Spiritual societies should employ no speakers who are not practical Spiritualists and feel the evidences of eternal life flowing through every fiber of their nature.

### Materialization.

To the Editor of the Religio-Philosophical Journal:

Your able correspondent, W. E. Coleman, makes in your issue of the 15th of May, an offer of $500 for any materialized matter that remains to stay. I do not claim the award, but I am entitled to it. I visited the barber shop yesterday and had some of my superfluous hair cut off, and to all appearances it is likely to stay here as long as I do.

Mr. Coleman must know that I am a *spirit* and that I *materialized* that hair out of the air and food that I consumed, and surely he is philosopher enough to conclude, that all the powers I possess here over matter, will not be lessened by my transfer to a higher sphere; both he and I know that they will be increased, and the conclusion is inevitable, that the powers that I exercise here will go with me to the Spirit world, and if I can materialize here to stay, I can there, only in less time, and this that seems so marvelous, is after all but a very natural operation of law.

A. MILTENBERGER.

St. Louis, Mo.

### An Offer to a Materializing Medium.

To John H. Mott: We, the undersigned, will deposit $200 in the bank on the following conditions, viz.: After you take your seat in the cabinet, allow us to sprinkle flour half an inch deep over the floor of the cabinet and to sew your coat sleeves fast to the chair, so that we may know you are secure, and if the manifestations go on as they did the night we were there—without breaking the threads in coat sleeves or leaving footprints upon the floor of the cabinet—then the above amount ($200 in cash) will be paid to you (John H. Mott) by us.

Respectfully, etc.,
H. H. TEETER.
H. C. RICE, Spiritualist.

Memphis, Mo., May 21, 1880.

**R. D. Hall** writes: I have taken the JOURNAL for six or seven years, continuous subscription. It has become a household necessity. May its prosperity increase as its merit deserves.

### Notes and Extracts.

**The** works performed by Jesus did not cause a thousandth part of the commotion that Spiritualism has done.

**If** there be any pleasure in contemplating the change called death, it is most decidedly on the side of Spiritualism.

**Man's** attention was first called to the power which he possessed of mind operating on mind, by the force discovered by Mesmer.

**The** world is growing wiser, and as the light breaks in upon the consciousness, mankind sees a necessity of thinking right as well as acting right.

**Human** beings are growing better and better, and all the work that any humanitarian is required to perform is to endeavor to show men how to be good.

**Teaching** that we see God as literally to-day in all matter as we see our friends in their bodies, it makes the universe warm with the glow of home.

**Perhaps** the greatest misfortune which could have come to Spiritualists, and certainly to mediums, is the apparent dishonesty to some extent, pervading their ranks.

**A** common belief in China is, that the souls of the wicked or undeveloped spirits have to return to the earth-life to expiate their offences in animal or human forms.

**Give** that ye may receive, for the Lord loveth a cheerful giver. If you have any good thing, let others enjoy it with you. It will enhance your pleasure in witnessing theirs.

**A** tract published by the A. T. Society, says "the wicked in hell utter as many blasphemies against God as the happy souls in heaven shout hallelujahs to his praise."

**It** will be seen that in order for man to become a truly religious being, he must place reason in advance of revelation, for man began to reason before any revelation was given to him.

**When** you throw down all the sectarian and mediatorial bars, and recognize that Deity is the spiritual parent of the whole human family, then fear vanishes and true happiness begins.

**The** only department in human life and experience in which men will submit to dogmatism and arbitrary rulings, is in their religions, and hence a few are willing to yield the platform to the scientist, and accept his theories as a finality.

**At** the hour of death, the dying Chinese are brought to the door of the house that their spirits may the more conveniently take their departure. The dying are also dressed in their best clothes, as if it were imagined that their ghosts might wish to wear away the ghosts of their garments.

**Spiritualism** differs in some respects from the teachings of Jesus. He said his kingdom was not of this world. He advocated the idea that happiness was not attainable during the earth life, but in some other sphere. The experience of the world does not support this theory.

**All** inventors, all philosophers and scientists have the organ of reason largely developed. The natural tendencies of their minds is to reason out and prove whatsoever may be presented entire, objective and subjective—only the Christian disregards his reason, and that mostly upon the very theme before which all others sink into insignificance.

**Every** unbiased mind must see that justice and fair dealing are entirely ignored in this scheme of salvation, as the red-handed assassin is swung from the gallows into perfect peace and happiness, to a certainty, if he accepts; while the eternal fate of his victim—well, a berth in hell if he did not happen to have repented ere the fatal blow!

**It** would make man a dependent and not an independent individual being, if he suffered himself to be fed without putting forth an effort to procure his daily food; he would become as a dog that licks the hand of his master who feeds him, and then seeks some remote corner where he could lie down in idleness, waiting for the coming of another day, with its God given supplies.

**At** an early age Chinese children are engaged to be married, and if one of them dies, the marriage still takes place. At the proper age the young Chinaman is solemnly married to his departed *fiancee*—his spirit-bride. On the other hand, if the young man dies, his *fiancee* remains always a widow, living with his parents. If it happen that the two engaged both die young, they are all the same married to each other after death, with the same ceremony as if they were in the bodily life.

**Science,** though beneficial in one sense, can not be considered as beneficial in all cases. So far as it relates to the knowledge of material objects and things, it is of infinite value to the world of mankind; but when it arrogates to itself the right to decide questions of a spiritual nature, of which its most studious advocate is ignorant, and does not admit as belonging to the realm of possibilities, then science becomes a stumbling block in the path of human progress.

**'Tis** but a few months since two parties were wielding kingly powers in their respective positions. Both were men who had known what it was to be poor, but having gained a certain position in the world, they, in a measure, had forgotten their earlier days—they had become the owners of vast estates, and I might say, they were owners of men. These two men passed from your world to ours, and what do you suppose is the respective positions they occupy? They are not now the controllers of vast enterprises. These were earthly matters. They left their spirituality when they began their golden race. They have become poor again. They have been compelled to retrace their steps to where they diverged from the path of interior manhood. A few days following the demise of the last of these two prominent individuals, there came to our world a spirit form, poor, weakly and dejected. For years she had toiled to gain an honest livelihood; but the millionaires knew her not. She might have shared the smiles of the gay and fashionable, but at the sacrifice of honor and virtue. In spirit life, what are the respective positions of these three persons? The poor woman has become the instructor of hundreds of pupils. She, like Mary of other days, chose that good part which neither God nor angels will take from her. —Spirit in *Olive Branch*.

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**Rev. A. A. WHEELOCK, Utica, N. Y.,**

To a sermon on Modern Spiritualism, preached Sunday evening, October 26th, 1879, by Rev. C. H. Gardner, Rector of Trinity (Episcopal) Church, Utica, N. Y.

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Ticket Office—62 Clark street, Sherman House, and at depots.

*COUNCIL BLUFFS AND OMAHA LINE.*

Depot corner Wells and Kinzie streets.

| Leave. | | Arrive. |
|---|---|---|
| 10:30 a m* | Pacific Express | *3:40 p m |
| 10:30 a m* | Sioux City and Yankton Express | *3:40 p m |
| 9:15 p m† | Omaha and Night Express | †7:00 a m |
| 9:15 p m† | Sioux City and Yankton Express | †6:30 a m |
| 10:30 a m* | Dubuque Express, via Clinton | *3:40 p m |
| 9:15 p m† | Dubuque Express, via Clinton | †7:00 a m |
| 3:45 p m* | Sterling Express | *11:00 a m |

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*FREEPORT LINE.*

| Leave. | | Arrive. |
|---|---|---|
| 7:30 a m* | Maywood Passenger | *7:45 a m |
| 7:30 a m* | Maywood Passenger | *7:15 a m |
| 9:15 a m* | Freeport, Rockford & Dubuque | *3:10 p m |
| 10:15 p m* | Freeport, Rockford & Dubuque | *6:20 a m |
| 12:00 m* | Elmhurst Passenger | *1:45 p m |
| 4:00 p m* | Rockford and Fox River | *10:45 a m |
| 4:30 p m* | Lake Geneva Express | *10:45 a m |
| 5:15 p m* | St. Charles and Elgin Passenger | *8:45 a m |
| 5:30 p m* | Lombard Passenger | *8:45 a m |
| 6:15 p m* | Junction Passenger | *7:00 p m<br>*8:15 a m |

NOTE.—On the Galena Division a Sunday passenger train will leave Elgin at 7:50 a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

*MILWAUKEE DIVISION.*

Depot corner Canal and Kinzie streets.

| Leave. | | Arrive. |
|---|---|---|
| 8:00 a m* | Milwaukee Fast Mail | *4:00 p m |
| 1:30 a m | Milwaukee Special (Sundays) | 4:00 p m |
| 10:00 a m* | Milwaukee Express | *7:45 p m |
| 5:00 p m* | Milwaukee Express | *10:20 a m |
| 1:00 p m† | Winnetka Passenger (daily) | †3:40 p m |
| 9:10 p m† | Milwaukee Night Express (daily) | †6:45 a m |

*MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT*

| Leave. | | Arrive. |
|---|---|---|
| 11:30 a m* | Lake Forest Passenger | 7:20 p m |
| 4:10 p m* | Kenosha Passenger | *9:10 a m |
| 5:00 p m* | Winnetka Passenger | *7:15 p m |
| 5:30 p m* | Waukegan Passenger | *8:25 a m |
| 6:15 p m* | Lake Forest Passenger | *7:55 a m |
| 11:00 p m* | Highland Park Passenger | *10:00 [illegible] |

*WISCONSIN DIVISION.*

Depot corner Canal and Kinzie streets.

| Leave. | | Arrive. |
|---|---|---|
| 9:30 a m* | Green Bay Express | *6:30 p m |
| 10:00 a m* | St. Paul and Minneapolis Express | *4:00 p m |
| 3:30 p m* | Woodstock Passenger | *9:35 a m |
| 4:45 p m* | Fond du Lac Passenger | *10:45 a m |
| 5:30 p m* | Desplaines Passenger | *7:30 a m |
| 6:30 p m* | Barrington Passenger | *8:15 a m |
| 9:00 p m‡ | St. Paul and Minneapolis Express | ‡7:00 a m |
| 10:00 a m* | LaCrosse Express | *4:00 p m |
| 9:00 p m‡ | LaCrosse Express | ‡7:00 a m |
| 10:30 a m* | Winona and New Ulm | *4:00 p m |
| 9:00 p m‡ | Winona and New Ulm | ‡7:00 a m |
| 9:00 p m‡ | Green Bay and Marquette Express | ‡6:45 a m |

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

### CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

| Leave. | | Arrive. |
|---|---|---|
| 10.00 a m† | Davenport and Peoria Express | †3:45 p m |
| 12:20 p m† | Council Bluffs Fast Express | †3:40 p m |
| 12:20 p m† | Kansas City, Leavenworth and Atchison Fast Express | †3:40 p m |
| 5:00 p m* | Peru Accommodation | *10:20 a m |
| 10:00 p m†† | Council Bluffs Night Express | ‡6:20 a m |
| 0:00 p m†† | Kansas City, Leavenworth and Atchison Night Express | ‡6:20 a m |

*BLUE ISLAND ACCOMMODATION.*

| Leave. | | Arrive. |
|---|---|---|
| 6:55 a m† | Accommodation | † 5:40 a m |
| 8:40 a m† | Accommodation | † 7:45 a m |
| 12:30 p m† | Accommodation | † 9:10 a m |
| 4:15 p m† | Accommodation | † 1:30 p m |
| 6:15 p m† | Accommodation | † 4:30 p m |
| 7:10 p m† | Accommodation | † 6:30 p m |
| 11:30 p m a | Accommodation | a11:00 p m |
| 1:15 p m b | Accommodation | b12:05 a m |

*Daily. †Daily Except Sundays. ††Daily Except Saturdays. ‡Daily Except Mondays. a Thursdays and Saturdays only. b Sundays only.

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| Leave. | | Arrive. |
|---|---|---|
| 12:30 p m* | Kansas City and Denver Fast Express, via Jacksonville, Ill., and Louisiana, Mo. | *3:40 p m |
| 9:00 a m* | Springfield, St. Louis and Southern Express, via Main Line | *8:00 p m |
| 9:00 p m* | Kansas City Night Express | ‡7:25 a m |
| 9:00 a m* | Mobile and New Orleans Express | *8:00 p m |
| 9:00 a m* | Peoria, Burlington and Keokuk Fast Express | *3:40 p m |
| 9:00 p m‡ | Springfield, St. Louis and Texas Fast Express, via Main Line | 7:25 a m |
| 9:00 p m‡ | Peoria, Keokuk and Burlington | 7:25 a m |
| 12:30 p m* | Pekin and Peoria Express | *3:40 p m |
| 9:00 a m* | Chicago and Paducah R. R. Express | *8:00 p m |
| 12:30 p m* | Streator, Wenona, Lacon and Washington Express | *3:40 p m |
| 5:00 p m* | Joliet and Dwight Accommodation | *9:10 a m |

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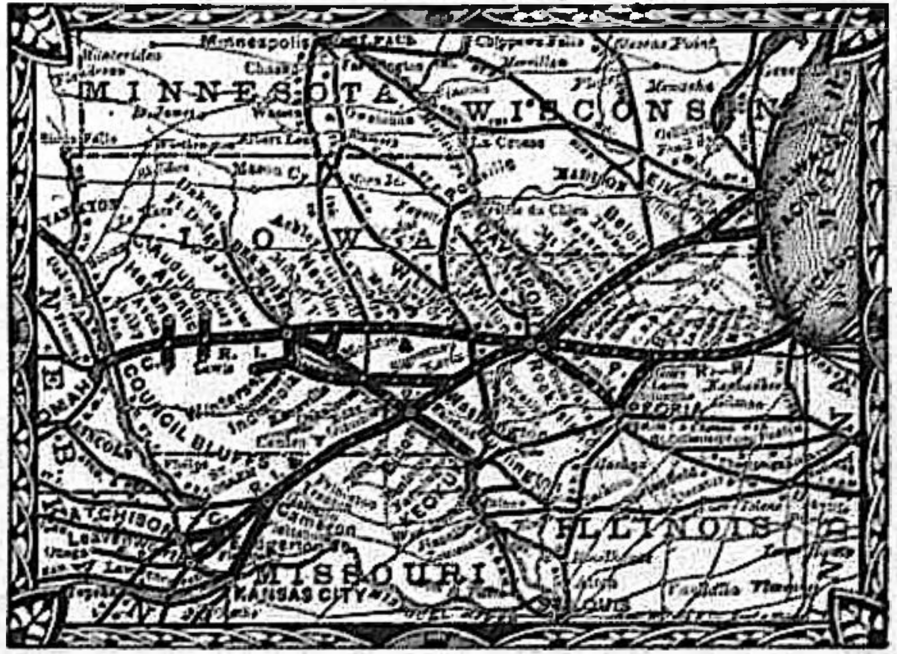

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Continued from First Page.

of the soul, and therefore the churches embrace a large amount of sincere, earnest religious sentiment—but as I said with many individuals who are prone to bigotry, the church has separated heaven and earth much farther apart than they would be if no church existed; for it is harder to draw a bigot into the communion of the angels, than one who has never been under theological influences.

No class of men have been more resolute and faithless than the clergy in rejecting all human testimony that would bring us nearer to heaven to-day; and in denying the benevolence of our Divine Father by making it his chief purpose in creation to produce infinite misery. But the clergy are like other men, just what education has made them, and when Spiritualism penetrates the schools, our clergy will be essentially changed in character. They will then teach unbounded faith in both man and God—the benevolence of God and the wisdom with which he has made man in his own image, an heir of immortality.

Faith was made by Jesus Christ a preeminent virtue, and the *sine qua non* of of spiritual growth and power; and just in proportion as a church loses its faith in God—its faith in his benevolence and wisdom—its faith in his pervading presence in humanity—its faith in man as the true child of God and heir of his kingdom, and its faith in the glorious precepts and promises of Jesus, which extend to all humanity and to all time—it is a dead body, a spiritual mummy — and has no part or place in that true church which is a loving, lovely and unitary body, all through earth and heaven pervaded by the holy spirit, for which it is "a temple not made with hands."

The third great offence against faith is that of another leading class, the men of science, the men who deal in physical science, and who have not yet learned that the psychic world is greater than the material world as God is greater than matter.

Why are they so ignorant in all spiritual things while really well informed on the physical side of existence, which is the lower and the less important side? Why is the soul ignored in the university of science and literature and the constitution of man, studied in his external body only, as one might study oysters by examining a bank of oyster shells.

Why is everything above matter handed over to the clergy as the *guardians of the unknowable,* until the scholastic mind acquires the habits of atheistic materialism, even while professing some respect for the church.

Simply because faith is not recognized as a virtue or duty. The long continued habit of dealing in the physical and never looking above or beyond matter, has in many minds almost destroyed the power of looking higher. Myopy or shortsightedness is well known to be generated in schools where children keep their eyes on their books or objects which are very near—and the scientific world generally is in a state of spiritual myopy.

The colleges educate their pupils into this spiritual myopy. They are taught to ignore, to laugh at, sneer at, and despise all the overwhelming evidences, facts, science and literature of animal magnetism and Spiritualism, and the spiritual wonders of historic religion.

He who has learned to treat the testimony of the wise and honorable with indifference or contempt is already passing into a spiritual *sclerosis.* As sclerosis of the spinal cord paralyzes the body, so the sclerosis, or hardening of the soul's best faculties, produce a paralysis of the higher nature, which the individual unable as he is to criticise himself, realizes only when he passes to that higher world where his imperfections are all revealed to himself, and he discovers his helplessness.

Sclerotic teachers and sclerotic pupils make so large a part of our existing society that much of our highest and best literature, the literature of progress, is buried in the library for want of general appreciation or even excluded from libraries as unpopular.

Sclerosis of the mind is pre-eminently characteristic of medical schools and the medical profession generally. The *medical sclerosis* is *the fourth form* of the offence against faith, and is peculiarly calamitous in its effects upon society.

It is not the infirmities of individuals merely, it is the organic character of the old organization of the medical profession firmly maintained by the colleges and the discipline of societies, and pervades the entire body of what may be called the Roman Catholic portion of the profession in distinction from the medical Protestants who deny the authority of the schools to control their faith.

In this conservative majority, faith is absolutely proscribed, and blind adhesion demanded as much as in the church of Rome. Students are thoroughly taught to ignore and despise all testimony, all doctrines, all discoveries but those of their own leaders. The man who courteously recognizes the evidences of professional success in those who do not belong to the infallible party, or who consults with them to enlarge his knowledge is speedily ostracized, and even if his own wife should practice medicine with Protestant principles he would be disciplined if it could be proved that he listened to her advice, as in a case which recently occurred in Connecticut where an allopathic practitioner married a female homeopathic physician.

How greatly the usefulness of the old school practitioners has been injured and the progress of the profession paralyzed, none know but those who are engaged in the Protestant reformation, which allows each individual to treat all other physicians in a rational, friendly or christian manner. It would not be too much to say that it has for many years heretofore doubled the mortality of diseases, and maintained curable diseases, such as consumption, on the list of the incurable.

It is an inevitable consequence that this faithlessness renders its victims ignorant of the true science of man, ignorant of spiritual life as a matter of science, and sympathetic with all materialistic views. This immense mass of organized skepticism in an influential profession is a great weight on the progress of the age, and it would be still greater if its power were maintained by proscriptive laws, giving them a monopoly. The breaking down of such laws by all honorable means, is a sacred duty, for they are in direct opposition to the laws of God, and make it a crime to carry out in practice the virtue of faith—a crime to be a true christian, a healer of the sick by spiritual power.

This medical dogmatism and faithlessness go hand in hand with the theological faithlessness, and the two faithless professions (I speak of the majority only) sympathize in opposing progress, so closely that the skepticism of science is beginning to impart its dull hue to the whole church, especially to its Protestant portion, which has in its leaders very little faith in ancient miracles, and none in any modern healing, prophesying, spiritual communion or advent of angels; nor has it any faith in God's love to man, since it considers him eager to roast us all forever if he had not been prevented by the vicarious death of his son. It is painful even to utter so horrid a blasphemy as this, and still more painful to know how long it has been maintained by the church. If Spiritualism had done nothing else but to relieve mankind from this insane doctrine of divine vengeance, its value would be beyond computation.

In social life we find the fifth violation of faith. We cannot mingle in society without discovering a general lack of faith in humanity—a disposition to put the worst construction on human conduct, which makes every modest person dread to be brought before the public. The faithless harshness of public opinion, gives it a murderous power over woman, and represses all her ambition. This lack of faith, distrust, suspicion or jealousy is at the bottom of most of our social discord and quarrels. It originates the slanders of malice, and the slanders of recklessness and of idle gossip. It breeds family discord, sectarian and political strife, inflamed by newspapers which continually defame the opposing party. It keeps the nation in political turmoil, and carries sectional jealousy to the maximum height of civil wars with all its horrors, while between rival nations it enforces a system of military equipment which enslaves and impoverishes the people, keeps their thoughts on war and crushes out every vestige of Christ's religion of peace and love.

Blessed are the meek and pure in heart and bright in soul who can see something good in all, and speak words of sympathy with all, words of reconciliation between enemies, who pray,

> "Teach one to feel another's woe—to hide the fault I see,"

and hide it by finding some good quality to cover it as love covereth a multitude of sins. It is a most excellent compliment to your friend to say that she never speaks evil and you need not fear her comments in your absence.

But the critic may ask, am I illustrating love and faith in thus pointing out the errors and crimes of governments, churches, colleges, physicians and priests, and expressing them in plain language? Assuredly I am, for I assail errors and crimes, not persons. When a rattlesnake is crawling in the cradle of a babe the mother's love is shown in the energy and courage with which she grapples and kills it. And if I assail at my own peril the hydras that are strangling humanity, it is my love of man that prompts me to the unequal and dangerous combat, in which I am certain to be wounded.

My love for the members of the professions makes me the more earnest and eager for their emancipation from error, and no timid or commonplace language would answer my purpose; but I do not assail the members of the professions as worse than other men.

The clerical and medical professions do not stand out as the especial sinners against faith. They are merely a part of the general framework of society, which is as faithless in every other department of life; and whether you walk upon the street or enter the parlors of cultivated society, you encounter everywhere a civilization without faith.

If two travelers meet in a desert, they rush together with pleasure and soon become intimate and friendly, helping each other in every thing, for they act naturally and kindly. But if they meet in a crowded city, under the influence of a faithless and jealous civilization, they have generally no more recognition or friendship than two wild wolves. They may even live next door and never know each other better than if they were a thousand miles apart. We are all covered over with the ice of suspicion and selfishness, and there is sometimes danger of an insult if you approach a stranger in a friendly way unless the ice has been somehow lifted or thawed off. The stranger in a crowded city is in the deepest solitude, for the fraternity of man is a theory not in practice, and there is almost as much ice between the pews of a fashionable church as in the walks of trade.

Our ice is solid British ice, which American progress has only begun to thaw. The French and other continental nations have more of fraternity in their manners, and if we can do no better we ought to import French and Italian cordiality. But I would prefer to go to the higher cordiality of the Pentecostal times when christians were as one loving family. I hope to see, at least among a few spiritually minded people and among you of this Spiritual Fraternity, a recognition of the fact that every one whom we meet is to be received in unhesitating faith as our brother or sister, to whom we may speak in friendship with kindly salutations, making our friendly acquaintance when we first meet, without any outside assistance, and forming our friendship as would two travellers in a lonely desert, who necessarily become friends; and in doing this the psychometric power is a safe and proper guide.

I know each man or woman has his or her own circle of friendly relations, and perhaps may not be eager to enlarge it, but, my friend, all who are outside of our circle, are just as much our brothers and sisters as those with whom we have accidentally grown up, and faith demands—Christianity demands that we greet them as brothers. I feel that I have a thousand brothers, sisters and dear friends of whose society and friendship absence has deprived me, and whom I may meet only in heaven, though I wish to meet them here.

No matter how fortunate we may be in our circle of friends, it is certain that outside of that circle there is more of talent, worth and loveliness than inside, and when you are extending your friendships widely, you are enriching yourself, for now and then you will find a soul bright as a diamond, or a lovely soul from which you would not wish to separate in all eternity.

Let us go forth, then, with smiles, and thaw the ice of social barbarism, and establish a new era of christian manners and christian loveliness to all. I believe the ice is slowly thawing, for a lady in whom these principles are innate, tells me that in riding in the cars lately, she has fallen into pleasant conversation with strangers in a manner that was not possible twenty years ago.

*The sixth or spiritual violation* of faith, the refusal to receive all spiritual influences from above, is spoken of in the New Testament as an unpardonable sin. And the reason for this is that in repelling the spirit, the sinner cuts himself off from his only means of redemption as if a drowning man should knock off the hand that would save his life. The sin is none the less grievous if performed in the name of theology or by the authorities of a church or a college.

The word *skepticism* is not the proper word to express the antagonism against supernal communications, for it means merely looking around to find out everything before believing. The word infidelity means the lack of faith—the positive refusal to believe, and yet as it has been commonly used it is hardly fit to express total faithlessness. But using this term, mankind may be divided into two classes, the infidels and the Spiritualists—those who sympathize with spirit and those who are hostile.

The spiritual class are in three groups. 1. They may be merely curious in thought as to spiritual facts; or 2. they may be attracted by love to the spiritual heaven; or 3. they may be impelled by aspiration toward the divine to realize a divine life on earth.

Intellectual curiosity to know that spirits communicate is the first step of awakening, and the man of a low moral nature never gets beyond that. He recognizes the facts as he recognizes the scientific and telegraphic news, and that is the end of his Spiritualism. But good people are at once deeply interested in their departed friends and delight in the communion of love. It is an enlargement of their family circle, a recovery of the lost, a development of sentiment and poetry that brightens life and gives them a richer supply of faith, hope and love. Thus is Spiritualism continually refining, elevating, liberalizing society, and changing the barbarous mediæval church into the modern liberal church, which is forgetting its catechism as it learns more of divine love.

But when we commune with spirits of a high order we are coming nearer to God, and reaching grander views of life and duty. We are not content with the church in its perversions of religion and its limited ideas; we are not content with a faithless and selfish society. We feel within ourselves that man was born for a higher destiny than he has ever realized on earth, and that all the bright powers of the angels which constitute heaven are dormant in us here, and ought to be developed so as to realize the angel life on earth.

A faithless generation says it is impossible; a faithless generation clings to its animal life and habits; but the soul that communes with God knows that the human body and soul may be the temple of the Divine, and that whenever we truly love one another, whenever we truly come together in a spiritual atmosphere in the presence of the angels, we are making a beginning of the divine life on earth, which is a glorious thing for ourselves and a blessing to all around us.

Toward that divine life, I desire to advance as fast and far as possible, *but not alone.* True religion forbids solitude or isolation. The solitary mystic is not a Christian, and he or she who does not long for sweet spiritual companionship has not yet entered on the upward path. To those who long for companionship and growth I would offer the opportunity. I shall begin to meet the pure and loving in soul, not in public where publicity seems to separate us, but in private, where we shall be as one family—not as a meeting of those who need conversion, but as a meeting of those whose hearts are already right, and who wish to unite with me in studying the philosophy and practice of the divine life on earth, and ascertaining how much of heaven we can realize.

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## A Card from Dr. H. D. Garrison.

(Chicago Tribune.)

CHICAGO, May 21.—Observing that my name was used in your issue of the 20th as a member of a committee of eclectic physicians of this city, I feel impelled to publicly state that I do not wish to be longer regarded as belonging to any particular school or party in medicine.

The original and cardinal doctrines of the eclectic branch of the medical profession—viz: opposition to general blood-letting and other depletory measures, and to the use of mercurials, antimonials, arsenicals and preparations of lead for their constitutional effects—have been so fully endorsed and practically accepted by the regular (allopathic) school of medicine that I consider further partisan strife in this respect as unwarranted by either the interests of science or humanity.

On the other hand, the numerous remedies introduced by eclectics have been so generally tried and adopted by all schools of practice that I perceive no reason for further special efforts in this direction.

It is true that, as a rule, the introduction of these remedies has not been credited up in medical literature to those who were really deserving of whatever credit was due; but if the mercilessly exact judgment of advancing science shall pronounce many of them to have been as much overrated as I now believe they are, the present just cause of complaint in this regard may become a matter of congratulation.

The generous liberality which I have always fancied, at least, to be characteristic of eclectics, has for some time been the strongest tie between me and them; yet I suspect that some of them will never forgive me for ceasing to contend for a victory which I consider won.

Feeling the same profound sympathy for all, whether allopathic, homeopathic or eclectic, who are earnestly endeavoring to mitigate human suffering and extend the boundaries of scientific knowledge, I wish to be regarded as friendly to and by all laborers in the field of science.

H. D. GARRISON.

Dr. Garrison was until quite lately one of the Faculty of Bennett Medical College of this city.

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## A Curious Lamp Chimney.

To the Editor of the Religio-Philosophical Journal:

While at work in my profession and stopping in different places, I meet many kind people who are interested in Spiritualism, and occasionally I find hidden away in some obscure corner, a choice medium, who makes no pretentions to anything above the ordinary, but in connection with whom there are some facts worthy of record.

While stopping with Bro. O. Clark at Watson Creek, Minn., I became much interested in his mediumship which, in some respects, though singular, is quite reliable, as I can cheerfully testify, he having been the first medium who gave me a test of spirit presence, the truth of which it was impossible to doubt.

I designed writing you, however, about his "wonderful lamp chimney." To all appearance it is an ordinary chimney of small size, such as is used on hand lamps. This chimney being placed upon the lighted lamp, day or night, and looked at from different directions, will exhibit faces plainly to those present. Some of them are permanent; others transient, and seem to be presented for the time being for the benefit of the looker-on and are generally recognized as some of his spirit-friends. About this singular phenomenon I have no theory to advance. The cleaner and brighter the chimney, the more perfectly they are presented, and they appear as plainly as photographs. This chimney is now being kept very choice, as it has already been cracked, but can be seen by any one who has a curiosity to call for it. Let some of the "smart" ones account for it from their standpoint if they can.

WARREN WHITE.

Spring Valley, Minn.

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# DIRECTORY.

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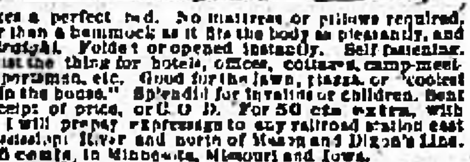

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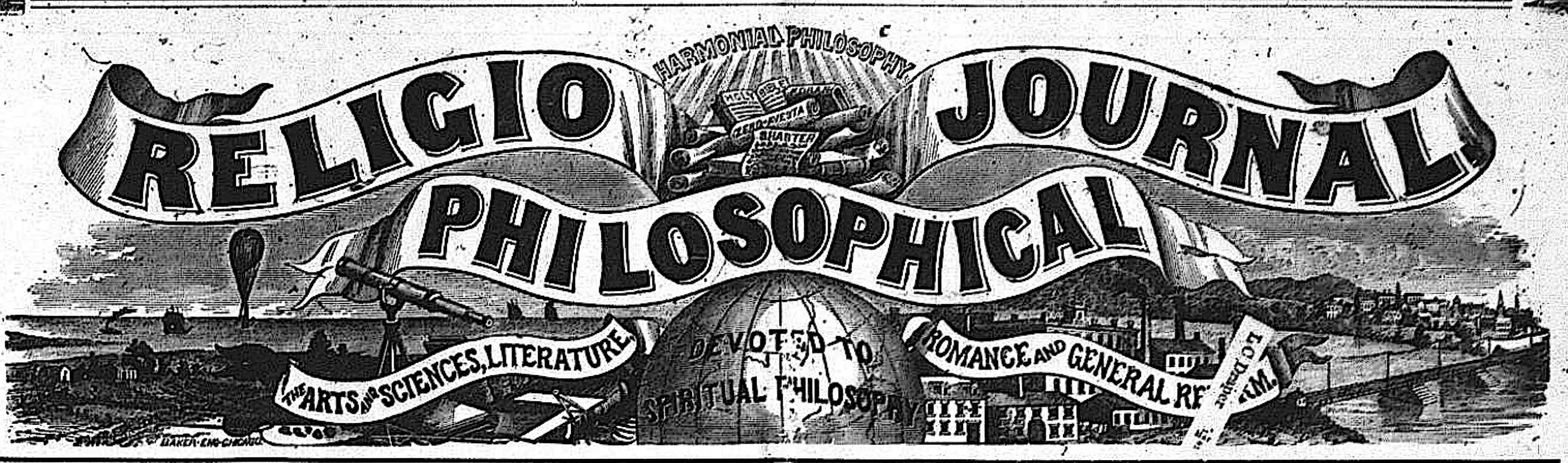
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## The Mistakes of a Bishop.

To make a good church member a man need only be mistaken on one or two leading points, but to become a Bishop he must have a compact and well assorted mass of misapprehension, a profound and diversified misinformation, on nearly all matters of science, history and ethics; so that whatever the subject under discussion he can bury its facts under such a cloud of notions got up to "promote the cross of Christ," that nobody shall be able to extricate the merits of the question from his christian rubbish. Bishop Simpson has all the ignorance essential to an effective Methodist Bishop, and knows how to display his misconceptions with all the force that impudence can lend to presumption.

In one recent sermon Bishop Simpson attributes the greatness of the United States to the alleged fact that the Americans "believe in Jesus," and in another recent sermon, we find he accounts for the rule of the English in India by the fact that the English believe in Jesus.

Faith in Jesus, he thinks, destroyed the temples of the Greek religion and want of faith in Jesus brought on the French revolution. Notwithstanding astronomy may reveal the fact that there are millions of worlds, and notwithstanding the "plan of redemption," if carried out upon them all, would keep Jesus undergoing crucifixion for ever and ever, somewhere; still science does not conflict with christianity because as to these other worlds, Bishop Simpson does not know that they need a Savior, but as to this sin-cursed earth, it does. And the efficiency of christianity is not diminished by the fact that eighteen centuries of it have saved nothing. Finally in a gush of argument such as few sound reasoners can resist, the Bishop says:

> "And then he comes to me and lays his hand on my head, and tells me in a voice of sympathy and love, 'The very hairs of thy head are all numbered.' Oh, I have seen a young woman take her babe to her bosom; I have seen her comb its hair and curl the hairs around her fingers; and I have seen her hold the babe to her bosom in affectionate love and kiss it a hundred times, charmed with its innocence and beauty, but I never saw a young woman try to count the hairs upon her babe's head. But God numbers yours and mine, and none of them shall fall to the ground without our Father's notice."

We do not know how often these various phenomena occur to the Bishop; how often God lays his hand on the Bishop's head and says that his capillaries have all been enumerated in the divine census, or how often the "young women" of his acquaintance have babes of their own to play with. But we will hereby offer him one thousand dollars for any well authenticated proof of the appearance of the hand in the manner alleged, or the utterance of the words above asserted to have been uttered by the Almighty to Bishop Simpson, and five thousand dollars for every hair that he can produce marked by the Deity with its appropriate number. If he is not ready to earn six thousand dollars, and verify his statement in this easy way, then the statement is mere pulpit gas. Bishop Simpson never felt God's hand on his head, never heard any such words, and does not expect anybody to believe that he ever did. He will doubtless even charge us with blasphemy in offering to pay him six thousand dollars to prove them true. He is so in the habit of dealing in metaphorical fustian and calling it divine truth and "God's holy word," and of expecting that nobody will believe what he says, that he will feel astounded that anybody shall measure his little fib seriously. Yet there is as much truth in the hair-census story as in the supposed history narrated by the Bishop. The material prosperity of the people of the United States is no more caused by faith in Jesus than is the fatness of the buffaloes on our plains or the existence of mineral deposits in the Rocky Mountains.

Indeed, if any considerable portion actually regarded and obeyed the teachings of Jesus as divine, it would bring our national prosperity and wealth to utter annihilation in six months, for they would all immediately begin to take no thought of the morrow, trusting that the morrow would take thought of the things of itself; they would toil not, neither spin, nor gather into barns; they would give to him that asketh, and from him that would borrow they would not turn away, but would be eager to lend in exactly the ratio that the borrower was unable to pay either principal or interest; they would resist not evil, but would yield to every form of despoiling violence; they would look upon poverty as a privilege and honor, and upon wealth as a curse, and under the burden of these economical and social errors, belief in Jesus would instantly destroy American civilization. Every plow toiling in the furrow, is a denial of faith in Jesus. Every ship plowing the sea is a sign of infidelity. Every effort of labor and every accumulation of capital, is an expression of contempt for his opinion as to the means of making men better.

Turning to England and India, we find the Bishop in his diversified ignorance, shouldering upon the communist and non-resistant Jesus, the responsibility of all the bloody career of outrage, despotism and rapine with which England has obtained its ascendency over India. The Hindoos when unconverted are more nearly like Jesus in their characters than Englishmen can become by any amount of saturation with the gospel. What Jesus taught, and what Europeans and Americans never can learn, the Hindoos imbibe in their mother's milk and believe from birth without being taught.

They actually believe in non-resistance; we in resistance. They actually believe in kindness to men and animals. They will not eat the flesh of the beast, because to do so is to fatten on the death-pains of their fellow creatures. Many of the ethical doctrines of Jesus, were imported from Hindostan, where they had been taught for six hundred years by Christna, whose very name was borrowed to supply Jesus with a sirname, and most of the events of whose life were foisted upon Jesus as part of his history.

Christna or Krishna, also known as Vishnu, was an incarnation of God in the flesh, was born of the virgin Maia which was the oriental equivalent of the name which we call Mary; when born he was saluted by a chorus of angels; he was cradled among shepherds; soon after his birth he was carried away by night to a remote place for fear of a tyrant who had ordered all children to be slain because it had been foretold that a child then about to be born would supersede him (a story which one of the evangelists narrates of Jesus and which Renan and all critics agree could not possibly have occurred). He was claimed as of royal descent, though born in a dungeon. A prophet pronounced him a celestial being, as John the Baptist pronounced Jesus. He cured a leper; a woman poured on his head a box of ointment. His fellows declared him King. He washed the feet of the Brahmins. He astonished his tutor with his learning, as Jesus astonished the doctors; he was crucified, descended into hell and rose into heaven; yet, there are sufficient evidences to indicate that Christna, concerning whom these things were told by the Hindoos 600 years before the same stories were told of Jesus, (Vid. Inman's Ancient Faith, etc., vol. 1, p. 403, art. Christna) was an allegorical personage like Hercules, and that each of these myths had an allegorical meaning.

It is true that in place of Maia, as the christ-mother, who was a perpetual virgin christianity substitutes a Jewish matron who, according to the acts and gospels, was the mother of a family of at least five, and probably more, sons and daughters. How the christian world can adore as a perpetual virgin and the representative of the principle of virginity, a matron who kept having children all her life is one of the anomalies of "faith."

In all other respects we have here a christianity that antedates the New Testament by 600 years, yet contains the same "facts."

So far from Bishop Simpson, therefore, being in a condition to offer his religion to the Hindoos, it is he that has swallowed as revelations the myths which they invented as allegories only. It is he that has obtained in a form full of error, from them, a religion which, as they taught it, was full of truth.

If Bishop Simpson will carefully study the history of English sway in India, either in original sources or as condensed conveniently into Carey's "Principles of Social Science," and into his "Slave Trade, Domestic and Foreign," he will learn that India while it remained Pagan, maintained through scores of centuries, without famines or want, and with a high average degree of happiness and a low average degree of crime, a more dense population, and a more compact and permanently successful system of industry than christianity has ever witnessed. This system of industry was broken up and destroyed by the English friends of Jesus, in order that British manufactures might supersede Indian, as they did. When by these means the entire population of India were remitted from a diversified and skilled industry to one of agriculture only, which had no home market of non agricultural consumers, great famines swept over India, destroying often one million persons per year for many years in succession. The horrors of British rule in India are so fully conceded by all scholars and so well recognized in their causes by all economists, that to speak of it as a triumph of Jesus is ludicrous.

Passing on to the Bishop's ignorance concerning the origin and nature of christianity, we find him saying:

> No human being to-day bows to Jupiter, no temple is open to Venus, no assembly prostrates itself before Mars, no garment saved from a shipwreck is hung up in the Temple of Neptune. All this through the preaching of the cross! To-day where [illegible] Paganism?

We answer, all the leading features of Paganism have been absorbed into Christianity, and now form part of Bishop Simpson's creed and hope. When Bishop Simpson prays for the nomination and election to the presidency of General Grant, who represents in American politics simply the military force that suppressed the rebellion, he prostrates himself before Mars, as absolutely and completely as the most superstitious Roman ever did. Mars was simply military force, and no class of men worship it more than the Methodist bishops.

As to Jupiter, the root of the name Ju, is identical with the root Yah of Jehovah, the God whom Dr. Simpson supposes to be so much more actual and true than Jupiter. The difference in name is such as naturally arose between children of the same stock, settling some in Judea, some in Greece, and some in Italy. The genitive form of the name Jupiter, to wit Jove, is so identical with the Hebrew Yahvah, which we pronounce Jehovah, as to indicate their Unity at once. The jews imported the name into their language in the Davidic period, probably from the Ionian, Phoenecian and Pelasgian races, who peopled the western coast of Judea, at Joppa, Tyre and Sidon. Their previous name for deity, "Elohim," is plural, and does not mean any one God, but "the gods," meaning all of them, and is so used throughout the old testament. Hence the Jews borrowed their name and idea of one Supreme God from the races, whose civilization afterward culminated in Greece and Rome. Jupiter was the God of the Bright Sky, of Thunder, of the Heavens, or the Firmament, and so enclosed in his jurisdiction the earth, sea, and all that the heavens enclose. So closely did the Hebrew conception of Jehovah follow that of their neighbors that their only word for Thunder was Jah's voice. The monotheistic idea developed out of the polytheistic and was its offspring. Bishop Simpson holds that though the Sire was pagan the offspring was inspired! The battle of the Gods by which Jove rebelled against Saturn, vanquished him, became immortal, and now holds him under chains and darkness, is evidently the original form of the story of the rebellion of Satan against Jehovah, by means of which Bishop Simpson accounts for the entrance of sin and death into the world, without which there would have been no need of a Savior or a Bishop, or a collection plate. So the Bishop is himself in the eye of every educated student of the historical genesis of religion, a worshiper of that same Jupiter, Yah-pater or Jehovah father, to whom he asserts that no human being bows.

Of course, Bishop Simpson is not aware that the cross was the emblem of life throughout Asia two thousand years before Jesus lived. It is probable that instead of its use resulting from Jesus being crucified, the story of Jesus being crucified was borrowed from the Hindoo theology, in order to continue its use, just as the vernal equinox was borrowed from Egyptian theology, and adopted as the period of Christ's ascension, and the Saturnalia, beginning the 25th of December, was appropriated from Roman paganism as the period of his birth; just as the story of the temptation of Hercules was converted into the temptation of Jesus, and the rescue of Hesione from the sea monster by Hercules was converted into the rescue of Jonah from the whale's belly by prayer. In fact, the researches of scholars are showing that the very warp and woof of Bishop Simpson's faith, are so exclusively pagan in their origin, that it may well be doubted if a single idea ever existed in christianity which was not filtrated into it from pagan sources.

The Bishop's crowning argument is that if under the Darwinian theory millions of years were required to evolve man from the lower forms of life, then there is no reason why the Methodist church should not have a perpetual lease of time in which to convert mankind. There is one difference. The evolution of man from the lower forms of life went on without the help of salaried bishops, paid to smother knowledge, by repressing the advance of investigation, and sneering at every stride of progress. It seems probable that the evolution of thieves into honest men can be accomplished quite as rapidly by dispensing with the like superfluous agency.

## The Origin of Monogamy.

The Rev. I. A. Searles, in a sermon on "Ingersollism," asserts or assumes that monogamy is one of the fruits and merits of modern christianity, and would have us infer that, if the restraints of christianity were withdrawn, we would all plunge back into polygamy. Surely, Mr. Searles must be aware that monogamy, though it is a feature of modern christianity, was never impressed upon it by any divine command or scriptural example, precept or hint coming from Judea, but that christianity in passing across the Hellespont from polygamous Judea into monogamous Greece, Rome, Germany and Spain, took on monogamy from the heathen nations in which it sought to make progress, and which had never practiced anything else. Jesus and Paul advocated celibacy, not monogamy. They rebuked those who would punish adultery, not those who had practiced polygamy. The only limitation to "one wife," was that prescribed for a bishop. Sanctity was supposed to consist in absolute abstinence from marriage whether polygamous or monogamous, and nothing else but this was accounted chastity either among the Essenes or the primitive christians. This is a standard which modern "christianity" utterly rejects and repudiates. Whence, then, did the modern standards come. Evidently, from philosophic Greece, which according to Michelet and the concurrent voice of most modern critics never knew a sacerdotal order, a revelation, a miracle which was not known to be a myth, or a priesthood. The Rev. Mr. Searles says:

"Among the Greeks the wife led a life of seclusion from society. She was not permitted to appear upon the street unveiled. The kitchen was her province," etc.

On a point of this kind we prefer the testimony of the renowned French Historian, Michelet. He says (Bible of Humanity, p. 107):

"When philosophy, the sweet Socratic wisdom of Zenophon, logically investigates what is the true role of woman, it has nothing to do but simply to come back to what the *Odyssey* describes. In Homer the mistress of the house has half the government all the interior cares, even those of hospitality. She sits opposite to her husband and is his equal at the hearth. It is to her that the supplicant must first apply. The amiable Nausicaa, who received the shipwrecked Ulysses on the shore, recommended him to speak first to her mother. This mother, the wise Arete, appears to all a kind providence, and even to Alcinous her husband, who has long had an easy time of it, and, to use his daughter's words, 'drinks like an immortal.' Arete supplied his place; by her prudence and peaceful disposition she settled disputes, prevented litigation and was the umpire of the people."

In all the Bible there is no scene pictured in which any woman is endowed with attributes which command men, but only with those which serve him. She is in that book nowhere, as in this little Grecian picture, and indeed throughout the Iliad looked up to for her judgment, prudence, wisdom or learning.

The Rev. Mr. Searles, if he has discovered that Grecian women always appeared veiled, ought to apply himself to correcting Greek literature and works of art. Andromache presenting her babe to Hector is not veiled, and though Helen dons her veil to go abroad it is a white veil through which the Greeks admire her beauty, as we would that of an American belle or bride. Nor is there in all christian literature any more lovely picture of marital affection, than that of Andromache meeting with Hector, who apprehensive of the result of the combat will not enter upon it without a parting interview with her. He says:

"I go to my own mansion first, to meet
My household—my dear wife and little child;
Nor know I whether I may come once more
To them, or whether the great gods ordain
That I must perish by the hands of Greeks.

So spake the plumed Hector and withdrew
And reached his pleasant palace, but found not
White armed Andromache within, for she
Was in the tower beside her little son
And wellrobed nurse, and sorrowed, shedding tears.
And Hector seeing that his blameless wife
Was not within came forth again and stood
Upon the threshold questioning the maids.
I pray you, damsels, tell me whither went
White armed Andromache," etc.

Being told that—

"To the lofty tower of Troy she went
When it was told her that the Trojan troops
Lost heart, and that the valor of the Greeks
Prevailed. She now is hurrying toward the walls
Like one distracted with her son and nurse."

He still pursued her—

"When at length he reached
The Scaean gates, that issue on the field,
His spouse the nobly dowered Andromache,
Came forth to meet him * * *
She came attended by a maid, who bore
A tender child—a babe too young to speak—
Upon her bosom—Hector's only son,
Beautiful as a star." * * *

The father on his child
"Looked with a silent smile. Andromache!
Pressed to his side meanwhile, and all in tears
Clung to his hand, and thus beginning said:
'Too brave! thy valor yet will cause thy death.
Thou hast no pity on thy tender child,
Nor me unhappy one, who soon must be
Thy widow.'" etc.

She does not hesitate to advise her husband as to his plan of battle, for his safety, in a manner which best bespeaks the independence in which she lives and the wifely respect in which she is held.

"Hector, thou
Art father and dear mother now to me,
And brother and my youthful spouse besides.
In pity keep within the fortress here,
Nor make thy child an orphan, nor thy wife,
A widow. *Post thine army near the place*
*Of the wild figtree, where the city walls*
*Are low and may be scaled;* Thrice in the war
The boldest of the foe have tried the spot."
* * *

Hector argues in favor of his bolder plan of combat, and exercises, unwisely his prerogative of overruling her counsels.

"So speaking, mighty Hector stretched his arms
To take the boy; the boy shrank crying back
To his fair nurse's bosom, scared to see
His father helmeted in glittering brass,
And eying with affright the horse-hair plume
That grimly nodded from the lofty crest.
At this both parents in their fondness laughed."

(In all the grim literature of the Jews, no human being ever "laughs in fondness.")

'And hastily the mighty Hector took
The helmet from his brow and laid it down
Gleaming upon the ground, and having kissed
His darling son and tossed him up in play,
Prayed thus to Jove and all the Gods of heaven."

Hector prayed that his son might excel himself:

"That so his mother may be glad at heart."
So speaking, to the arms of his dear spouse
He gave the boy; she on her fragrant breast
Received him weeping as she smiled. The chief
Beheld, and moved with tender pity, soothed
*Her forehead gently with his hand and said:*
"Sorrow not thus, beloved one, for me.
No living man can send me to the shades
Before my time; no man of woman born,
Coward or brave can shun his destiny."

Continued on Eighth Page.

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## Spirit Materialization versus Mediumistic Transformation.

BY WILLIAM EMMETTE COLEMAN.

"Watch not so much what men say as what they prove."—*Sir Philip Sidney.*

"Vice can deceive under the guise and shadow of virtue."—*Juvenal.*

"O, hateful error! * * *
Why dost thou show to the apt thoughts of men
The things that are not? O, error, soon conceived!
Thou never com'st unto a happy birth,
But kill'st the mother that engendered thee."
—*Shakespeare.*

"The medium who is susceptible to the tenuence of a beneficent spirit sufficient to become his subject, is safe from the influence of malignant spirits....Order is so much the law with communities in spirit life that they control the criminals that come to them in a way to effectually prevent their praying upon the morals of the society at home and in earth-life, as well....In all seriousness, there is no supposing a case so opposed to law and precedent as that of a demoniacal spirit intervening his influence to disturb development or manifestation of any sort."—*Mrs. Maria M. King.*

Circles for the materialization of human forms, separate and distinct from the medium, have been in vogue for some years in America and England. Parties are invited, and pay their money to see these materializations of spirit-forms apart from the medium, with never a breath or hint of impersonation by the medium, or transfiguration of the medium; and the visitants night after night, in various localities, witness what is claimed to be genuine materialization of spirit-forms, until, all at once, the forms are seized by cautious investigators; and lo! it is discovered that the supposed materialization is really nothing but the "medium" tricked up for spirit impersonation. We then have broached the very convenient theory, that the "spirits" caused the medium to practice the trickery, or else that the presence of skeptics in the audience, exercising, as they should, due care to avoid being imposed upon, exerted such an effect upon the medium as to cause her to practice fraud. So, whenever a fraudulent medium is detected in imposture, one or the other of these ingenious theories is at once thrown out to cover up the fraud—and there are plenty of credulous people ever ready to take it all in. Fortunately for the cause of Spiritualism, there are some Spiritualists with enough practical judgment and sterling good sense to debar them from being duped by such sophistry. Even when elaborate preparations for continued systematic fraud are discovered—found upon the medium or attempted to be hidden by her or him—still the nonsensical cry of "evil spirits" having caused the medium (?) to palm herself off as a spirit, is loudly trumpeted as an excuse for the self-evident imposition—so weak and credulous is human nature.

In the first place, we should never attribute to a spiritual power the accomplishment of that which can be easily done by material agency. It requires no spirit-power to furnish the medium with masks, tinsel, laces, robes, etc., and to conceal them on her person; no spirit-power is requisite for a medium placed in a cabinet (unless under absolutely fraud-proof conditions) to fix herself up so as to impersonate a spirit, and walk out of the cabinet in a dim light, say a few words of no practical import or carry on a little performance of some kind, eat oranges, sugar, etc., performances such as the world has been nauseatingly satiated with for several years past. Any one possessed of the most ordinary intelligence and skill can do this easily; and to charge such low, puerile tricks upon the Spirit-world, in the face of the fact that those practicing them can perform them with perfect ease, indicates a depth of superstition and folly into which I for one never propose to descend. Any phase of thought which leads to mental imbecility and the abnegation of the reason, the intellectual powers in man, in conformity to a slavish subservency to superstitious and illogical dogmas and absurd theories, whether found in Catholicism, Protestantism, Infidelity, or Spiritualism, should be shunned by all clear-headed, rational thinkers and investigators, philosophers and truthseekers; and of such a character is the above phase of present-day pseudo Spiritualism.

In not a single case has there ever been the least substantial proof vouchsafed that the medium was impelled by spirits to engage in fraud; no such proof can be produced, and for the best of reasons; no spirit ever engages in such nefarious work on earth. The whole theory of Jesuit spirits, evil spirits, obsession, and all the other phases of this diabolism sought to be fastened on Spiritualism, is a huge fallacy, a delusion, devoid of the least foundation in reality; and it is a marvel to me how any thinking person, any person capable of calm, considerate reflection, can have fallen a victim to any such absurd delusion. In so asserting let me say, I am backed by some of the wisest and best teachings ever given from the Spirit-world. Wise and gifted spirits in the higher circles of the Spirit-world, communicating with men, totally deny and repudiate the current conception of demoniac infestation, and the influx of "devils damned" let loose on earth from the Spirit-world to torture, tempt and incite defenseless mortals to acts of criminality and vice. Such doctrines may well be called diabolism rather than Spiritualism; and as a Spiritualist, one proud of the name in its true signification, I utterly repudiate such crude, superficial, and pernicious doctrines; and in so doing, as before remarked, I merely echo the teachings of some of our best mediums and seers.

But to return: the use of the medium's body to impersonate spirits, whether that body be transformed or not, is no materialization, but something quite different; and every medium advertising or taking money for materialization, and then simply presenting her own form, passing herself off as a spirit or spirits, without giving any explanation to those from whom they received the money as to the character of the phenomena presented, leading them to believe they are witnessing genuine materializations, every such medium practices gross fraud, worthy of severest reprobation. I do not deny the possibility of the transformation of the medium's body to some extent. Certain phenomena of D. D. Home's mediumship, would indicate its possibility, and there is some evidence in some other cases—not wholly trustworthy, however—that such may be the case. But, granting such to be done by spirit-power in certain cases, it is an entirely distinct phase of the spiritual phenomena from that of materialization and should always be presented to the public for just what it is, and not palmed off as materialization.

With regard to spirits controlling mediums to unconsciously pass themselves off as spirits, as before remarked, not a vestige of proof of such action can be produced; but it is possible that some sensitive, susceptible to the influences of surrounding minds or to self-psychologization, may sometimes unconsciously impersonate spirits. A genuine medium, so-called, is a mesmeric, sensitive, one capable of entering the psychologic, mesmeric or entranced condition by voluntary effort, without the aid of a mesmerizer—in a word a self-magnetizer. Now, it is possible that such a sensitive, strongly desirous of satisfying those present, who are anxiously awaiting the occurrence of certain phenomena, may while in an entranced or abnormal condition, without any voluntary effort on her part, be impelled, through the action of her own desires and the desires of those in the circle, to endeavor to satisfy those desires, by simulating spirit-materialization or other phases of spirit-power. Such a thing is possible, I grant, and may sometimes occur. But to take this as a rule in cases of detected fraud, as many are inclined to, is to open the way for the practice of all kinds of fraud by charlatans and knaves; who, when detected in their tricks, have only to fall back upon the theory, that they were unconscious of the fraud they practiced, being led to its performance while entranced, through the strong will-power of the circle, or else fall back upon the other theory—the wholly erroneous and most pernicious theory—that spirits caused them to commit the fraud. I repeat it, no spirit ever controls mediums to practice fraud or knavery; and I challenge the production of any substantial evidence, aside from idle speculations and vague surmises, that any one ever did. This theory of spirits aiding mankind to become devils is unscientific, unphilosophic, irrational, illogical, absurd—is a mere relic of ancient superstition, an heirloom of medieval theology with which nineteenth-century Spiritualism is still encumbered—an error destined to be outgrown in time, one which a purified, elevated Spiritualism will thoroughly uproot as a rank weed of noxious growth, poisoning the very life-essence of the spiritual dispensation.

While the possibility is admitted that a genuine sensitive or psychic, under the psychologic influence either of the circle or herself, may attempt to personate spirit forms or simulate other spirit phenomena, yet this hypothesis should never be entertained, unless the most thorough and convincing evidence of its truth is clearly presented. Opening as it does the gateway to wholesale fraud, we cannot be too careful not to advance a fraud-defensory theory explanative of detected spirit-imposture, except the evidence of that theory is overwhelming and conclusive to impartial critics and investigators. Remember, possibility is one thing, and probability or actuality quite different things. Also, when preparations for deliberate fraud are known to have been made by the medium, evidenced by the discovery of masks, wigs, muslin, and articles of clothing used in personating the spirits, the hypothesis of unconscious fraud is entirely ruled out; and of this character are all, or nearly all, the cases of spirit-imposture so far detected in America and Europe.

I am sorry to say, in my opinion, the recent exposé of Florence Corner in London, gave strong indications of deliberate, premeditated fraud on her part. Such an exposé was entirely unanticipated by me. Prof. Crookes's experiments with this lady proved conclusively, I think, that she was a good medium for "form-manifestation," and I did hope that all the phenomena manifested in her presence might be of a genuine character. But, alas, for the vanity of human hopes! She was detected in the very act of impersonating a spirit. I have read carefully the ingenious theories broached by members of the British National Association of Spiritualists in whose rooms the exposé occurred, and by other prominent Spiritualists, in attempted vindication of Mrs. Corner from the charge of deliberate imposture. These attempted vindications, however, are mutually contradictory and self-destructive; for three different hypotheses, aside from conscious imposture, are advanced by the vindicators. Some say it was a transfiguration of the medium by spirit-power—she being influenced to personate a spirit while under the control of her guides, who are good spirits; others say, that, owing to the skeptical influences present in the circle, evil spirits assumed charge and forced the medium to deception; while a third party assume that the strong will-power of the positive minds present caused the medium to use deception, aside from all spirit influence, good or bad. The fact that three discordant excuses for the fraud have been presented, only proves that all three are simply speculative hypotheses, alike devoid of any substantial proof, all invented to cover up and smooth over a disgraceful imposition. Only one of the three conflicting theories can be true, and there is about as much ground for accepting one as another; and the fact that three equally able and intelligent bodies of thinkers, of like-experience in spirit manifestations, come to such widely divergent conclusions concerning this simple question, evidences to a candid, rational, impartial mind that the whole matter, so far as the tenability of these three hypotheses is concerned, is enveloped in a haze of obscurity, and a maze of contradiction and irrationality. Why not fairly and squarely face the unpleasant fact forced upon us, and openly acknowledge that Mrs. Corner was caught fairly in giving a pretended spirit manifestation in which no sign of spirit-power was present.

Mr. Berks T. Hutchinson, of Cape Town, South Africa, in an article in the *Cape Times* of March 12th, defensative of Mrs. Corner, says: "It is a well-known and historical fact that the entranced sensitive (medium) can be liberated from the most intricate bonds, and brought out and made to impersonate some spirit who is anxious to show itself, and then taken back and mysteriously replaced in the bonds without the sewing, gluing, soldering, etc., etc., being in the least disturbed. It was just such a case when the pseudo-investigators grasped the form, and, of course, found the medium." Now, as I said in the beginning, if such is to be the character of the phenomena observed at a given séance, then justice and truth demand, that, instead of it being heralded (and pay taken therefor) as a genuine materializing séance, it should be proclaimed as of a transformation or impersonation character; then every one would know what to expect. But what honor or justice is there in cases where visitors are invited and expect to see the forms of materialized spirits presented them, and, instead of such, nothing is shown but the so-called medium, decked out in various costumes and appliances, playing "spirit?"

For myself, I take decided objection to the statement of Mr. Hutchinson, that it is "a well-known and historical fact" that spirits release mediums from their bonds for the purpose of enabling them to "play spirit," and then place them back in their bonds, so as to deceive those present into the belief that it was not the medium but a spirit that was seen. I for one take no stock in such convenient theories to plaster over and bolster up detected fraud. When fraud is done in spirit-circles, the fraud is practiced by embodied spirits in the flesh, there being no need to call in the aid of disembodied cheats and swindlers to account for the phenomena. No proof has ever been given to sustain this fantastic theory. It is purely and simply a theory, concocted in the minds of certain classes of séance-attendants, so as to cover known cases of fraud without bringing well-merited opprobrium upon the fraudulent mediums. So long as such fanciful and undemonstrable theories are sought to be fastened on Spiritualism, for the purpose of covering up vice and criminality—in plain terms, swindling and obtaining money under false pretences, treading upon the holiest and tenderest affections of the human spirit, by unprincipled charlatans and knaves—so long will Spiritualism, in the minds of thoughtful, sensible people, be regarded as very largely synonymous with folly, imbecility, trickery, swindling.

In an article from the London *Spiritualist*, published in the JOURNAL some weeks since, it was stated that in materializing and transformation séances spirits "present earthly drapery, which they have the power of transporting from place to place without being able to explain how or why they do it, their utterances being considerably limited by the brain-power of the medium." The latter part of this statement is truly remarkable. A spirit obtains earthly drapery, lace, mosquito netting, or tarlatan, let us say, which it found in the house of the medium or some other house on earth. It brings the drapery to the cabinet, wears it itself when materialized or places it on the medium, transfigured or otherwise (according to the prevalent theory), to aid her in impersonating a spirit; and yet this simple circumstance, the bringing of a piece of muslin from another room or house, to be used as drapery is of such a transcendent and indescribable character that the spirit is unable to explain how or why he did so, because the brain-power of the medium will not admit of it!

Not only how this was done, but why it was done, the medium is incapable of giving expression to. We know why it was done—that follows from the facts of the case. It was brought to be worn by the materialized or transfigured form, as an aid in the manifestation. That is the why, the self-evident why; and can any one believe for a moment that a spirit able to talk, sing and play in a materialized form, is yet so limited by the brain-power of the medium, as to preclude the expression through his own materialized form, or through the transfigured medium of this small, simple fact, one that every one knows without being informed by the spirit? Is it possible that any one can seriously believe that a spirit could not project through the brain-power of the most undeveloped medium in the world, capable of any intelligent expression of thought, such a simple idea as this: "I brought this drapery from the other room, or from another house, for the purpose of its being worn by the spirit-form or by the transfigured medium."

As for the how the drapery is brought, granting that it is done by spirit-power (which I take, however, as being far from settled) it is so conveyed by the same power that moves a chair, table, or other ponderable object. The force which can raise a chair to the ceiling can, if concentrated, move articles from one room to another, as from one house to another. The same power is involved in both cases. Explanations as to how objects are moved have been given by mediums and seers for over thirty years; and the brain-power of a medium must be exceedingly limited, if it is incapable of giving utterance to such an explanation. The author of this paragraph is generally clear and level-headed, a thinker and reasoner; but in this case we see exemplified how intelligent, candid investigators and seekers after truth suffer themselves to be led into grotesque and *bizarre* theories in order to account for certain supposed or real anomalies in spirit-phenomena, genuine or fraudulent.

So long as men will attribute all genuine psychical phenomena to the influence of disembodied spirits, ignoring one of the most important factors in the problems of said phenomena—that is, the spirit of the medium or sensitive, to whose action and functions, often while in an abnormal state, is due a large proportion of the phenomena, including many cases of so-called materialization—so long will absurd and fanciful theories have to be fabricated to account for that phenomena on the hypothesis of their being the work of disincarnated spirits. Many "materializations" are simply the "double" of the medium, a phantom form projected from the medium, not a disembodied spirit from the Spirit-world. The spirit thus manifesting being purely mundane, a temporary offshoot of the medium as it were, this may account rationally, for the inability of the form to explain how and why it does what it does. A genuine disembodied spirit would find no difficulty in so explaining readily; but the *eidolon*, the *simulacrum*, the *doppelganger*, this temporary spiritualization conjoined with temporary materialization, vaguely living in a new world of being, may well be unable to satisfactorily explain the laws of its mode of operation in its semi-spiritual state.

Since writing the above, the third volume of Mrs. King's "Principles of Nature" has come to hand; and in it I find a clear explanation of the philosophy underlying all physical manifestations, how they are now performed including the laws governing materialization, the double transformation or etherealization of mediums, etc., as well as all forms of mental mediumship. Attention is invited to the principles in this volume in connection with the foregoing remarks; the question of "evil spirits" also receiving due attention.

Presidio of San Francisco, Cal.

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### Mediumship.

To the Editor of the Religio-Philosophical Journal:

Mrs. Richmond seems to have taken a new departure, for in her lecture delivered at Chicago, May 16th, entitled, "A Discourse to Mediums," she has taken a position on that subject so opposite to all the deductions of the past 32 years, that either she must be wrong, or we have been in error all these years. I quote as follows:

"What is mediumship? Does the one possessing this gift differ in any perceptible or essential degree or quality from those who do not seem to possess it? We answer, no. Human beings are mediums; they are chosen from every typical rank of life, chosen from every condition and from every variety of temperament, organization and mentality. Therefore mediumship is not organic.

"The facts are, that, to all practical observers mediums do not in constitution, temperament, organism, or any other qualities, differ from any other class of human beings."

This is plainly stated; there can be but one interpretation of such language. Again she says:

"Every human being could be a medium at this hour, if it were in accordance with the wish, desire and harmony of the spiritual movement that it should be so....The one sitting next to the medium, may to-morrow be made the instrument of ministration; the one who is now the medium, may cease to be the medium to-morrow, etc.; that the quality which renders the gift possible is existent in all human beings, is because all human beings are spirits; that mediumship is not a physiological, anatomical, electrical or even psychological quality, but is a quality belonging to spirit, and may be acted upon or not acted upon as the Spirit-world and those governing the movement in connection with humanity, shall determine."

I once asked the late S. J. Finney, "Will our movement continue to spread as rapidly in the future as it has in the past?" His answer was, "No, it will not," and the reason he gave was, "that all the *impressible* minds had been reached and that it would take a long time to effect the unimpressible," which, from what I had observed of humanity at that time, I believe to have a rational answer, and my experience since concurs in the same direction. That Edmunds, Hare, Halleck and others of like eminence, took the stand they did, in favor of the movement, because in some sense or other, they were impressible, any one of us can testify. The sixth sense has to be developed within us before we can say that we *know* Spiritualism to be true, and no matter what the facts may hereafter prove, that sense can never deceive us; it is our rock that shall endure forever.

I do not intend to sit in judgment upon the engineers that run this movement—their vision must be wider and deeper than mine; but I must question the wisdom of the selection of such instruments as Huntoon, Van Vleck & Co.; they are simply scoundrels, while many are honest pure souls, that desired the best gifts that they might benefit humanity with the light that lighted their own souls, were left out in the cold, while these rascals had the best gifts of the spirit to make merchandise of.

A. MILTENBERGER.

St. Louis, Mo.

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### "FOLLIES OF SPIRITUALISTS."

BY HUDSON TUTTLE.

J. Murray Case, in the JOURNAL of May 22d, in an article of less than a column's length, prefers more charges against Spiritualism, than has been made before in the same space by its most bitter enemy. He sets out by saying that he has always been a Spiritualist and medium, and then makes assertions, which, if admitted, overthrow the entire system of Spiritualism, reducing it to the self-deception of its supporters.

I have no wish to protect from just exposure, or withhold the warning word from the deluded. We know that there are those who pretend to be entranced, and writing mediums who claim for their verbose effusions distinguished authorship,—what does that prove against the genuine? Mr. Case has a certain kind of mediumship. He is enabled to put himself en rapport with the thought atmosphere of the world, and can assign no individual authorship to his ideas. This is true for him; and he has a valuable form of sensitiveness; yet this does not confer on him the right to judge all others by this standard. He has no right to assert that all trance mediums, who profess to speak in a perfectly unconscious condition, are practicing a certain degree of deception. That their language "corresponds precisely with their mental culture, intelligence and refinement;" has not the least weight. A medium is not a simple funnel through which ideas may be poured by spirits at will. The reproduction of thought in their brains by the spirit powers, depends on subtile laws and conditions illy understood, even by the spirits who make the attempts, and hence the medium's mind must be reflected in the communications.

Whatever certain ones may pretend, it is a well ascertained fact that in real trance or ecstasy the physical senses are dead, and the flesh may be torn or burned without the least pain being felt. It is also true that from this profound state of unconsciousness, there are all degrees to perfect consciousness. Nonsensical writings and speeches have been made, and great names attached to them as authors, yet is it not going too far to say, as Mr. Case does:

"If there is a soft place in the brain of an author, he may sincerely believe that some especial spirit was directing him; but the chance of this belief being true, is just about as probable as old Chauncey Barnes's prospect of being President of the United States, which he so confidently expected for so many years."

Would Mr. Case have us believe that there are no personal or individual communications? This is what he says, for if there are, there is no reason why a spirit identifying itself should not write a book or deliver a lecture. We should not expect perfection in either task, and if there were discoverable gleams of personality, we should treasure them, and not be hasty in judgment.

The communicating intelligence claims to identify itself; it says it is this or that friend. The vital existence of Spiritualism depends on the proof of this claim. As a vague inspiration, such as Mr. Case claims for himself, which, as he says, "is never in advance" of his "own thoughts," and "no more reliable," it ceases to be of value or of interest.

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### Mrs. Esperance.

The *Medium and Daybreak* speaks as follows of another extraordinary physical medium:

In addition to being one of the most extraordinary physical mediums in the whole movement, Mrs. Esperance has distinguished literary and artistic talents, or rather the spirits who operate through her. Her tales and poems are produced in most unusual fashion, and Mr. Barkas has testified to her answering mediumistically the most abstruse philosophical and scientific questions. She speaks on the platform, and in private as a clairvoyant describes spirits, and prescribes for the sick. She has for years been in the habit of drawing with pencil very nicely-finished portraits of spirit-friends in complete darkness, and in the short space of three or four minutes. Of late she has taken to portrait painting with gratifying success. All this multifarious work is being done for the pure love of spiritual truth; and the progress which she has from the beginning manifested in her mediumship, proves by results that she has adopted the proper method of using her gifts.

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Events are not in our power; but it always is best to make a good use of even the worst.

Whatever you would not wish your neighbor to do to you, do it not unto him. That is the whole law; the rest is a mere exposition of it.

### Prophetical.

[Louisville (Ky.) Courier-Journal.]

HARRODSBURG, KY., May 24th.—About ten days ago the larger portion of the business part of the little village of Salvisa was destroyed by fire, the work evidently of midnight incendiaries. These facts have already been published, however, in the *Courier-Journal*, but most remarkable circumstances in connection with the fire has not. The story is going from mouth to mouth, and is being discussed by people all over the county, and will perhaps cause some concessions to Spiritualism. At any rate it has created the greatest sensation of of the decade, and while the story may sound somewhat ethereal, I will give only such facts as can be substantiated by the sworn testimony of reliable witnesses, and will give the names of the witnesses. Whether it be a case of second sight, clairvoyance, inspired prophecy or what not, I will not pretend to say, but leave others to theorize as inclination may prompt them.

THE BURNT SQUARE

consisted of five buildings, I believe. The southern end of the row was owned by Dr. Roach, a prominent physician of this county, who occupied a portion of it for an office, and the north end was an hotel building, at which many a traveler had "lodged and fed" with the genial and hospitable landlord, Charlie Foston. In the intermediate space between the hotel and Roach's office were three drygoods stores.

Mrs. Charles Forson the wife of the hotel proprietor, had been ill for some time previous to the fire, and suffered from some temporary aberration of mind, her brain occasionally taking flight, leaving her for a space in a kind of somnambulistic or trance state, during which time she would repeatedly prophesy the burning of the building in which she lived, and would beg and plead with her husband to move out, assuring him if he did not that his goods, and chattels and perhaps the inmates of the house would be burned up. In her moments of consciousness she would also urge upon her husband and friends who occupied the same square to remove their wares, saying that she knew and felt that the destruction of the building was inevitable. No attention was paid to her imploring appeal, all thinking that her utterances were simply those of a deceased mind, and consequently not entitled to any consideration.

These prophecies were made and repeated frequently for several weeks prior to the burning, and there were a few superstitiously-inclined people in the neighborhood who could not free their minds of a vague dread that something might happen sure enough. Still nothing was done, and the occupants of the fated, doomed buildings rested easy, and paid no attention to the warnings of Mrs. Forston, which fact greatly troubled her and served to increase her suffering. Three days before the fire she rallied and made a more earnest request than ever for all to leave that square, and implored her husband for the last time to heed her warning. He tried to assure her that there was no danger and that she was delirious, and begged her to dismiss the matter from her mind.

On the night of the fire, past the hour of midnight, there were in the room with the sick woman Chas. Forston, her husband; Mrs. Vaughn, wife of the Methodist minister at Salvisa; Mrs. Smith and Mrs. Surterfield, friends of the patient, who were sitting up with her. Mrs. Forston suddenly sprang up in her bed, and addressing her husband, said: "Charles, for heaven's sake go and stop those two negroes from setting fire to the store. I can see them this minute in the back of the store, next to Dr. Roach's office,

KINDLING A FIRE WITH COAL OIL.

Go, go, for mercy's sake and stop them, or we'll all be burnt up, I can see them plainly. They are two copper-colored negroes, and the store is burning—go, for the Lord's sake, go!"

As usual, the hearers thought she "was out of her head." She might have been! There were several stores intervening between the room where she lay exhausted in her vain efforts to get her husband to move out, arrest the incendiaries and save the building and the place where she located the fire. However, it was but a few minutes after her final appeal that the flames burst out at the very spot she had described, and the whole block was destroyed, many of the details of the burning and removal of the goods happening exactly as she had foretold that they would.

No further trace of the incendiaries has been discovered than the meeting of two copper-colored negroes galloping toward Harrodsburg, while the fire was in progress, by a gentleman who was returning to his home at Salvisa. The whole community is, however, now of one opinion—that the fire was the work of those two negroes, whose object was plunder; but who they are or where they are no one even surmises, that I am aware of.

Mrs. Forston has rapidly recovered, and remembers with clearness all she said and felt about the fire, and says she had no control over her utterances; that what she foretold was by no volition of hers. She knew at the time what she was saying, but could not help it. The words came not only without effort of hers, but she could not prevent them, and she herself can only account for her prophesies by some supernatural power. In fact, she believes it was the work of the Lord, but there are some whom we have heard discuss the matter that believe it was a spirit speaking, making Mrs. Forston the medium. But such are the facts as believed by all who know the parties mentioned above, who will make affidavit of these facts.

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To triumph over our passions is of all conquests the most glorious.

A lie will die of neglect sooner than in any other way. The only reason why some lies grow so large and stout is that everybody pets and feeds them.

A domestic writer says: "Every country girl knows how to color red with madder." This must be an ethnological fact, as we have noticed that girls, the madder they get the redder they are.

The man who has never tried the companionship of a little child, has carelessly passed by one of the greatest pleasures of life, as one passes a rare flower without plucking it or knowing its value.

When the thoughts are not employed on things, it is usual to turn them on persons. A good man has not the leisure to be censorious; so that censure or tattling is the property of idleness.

# Woman and the Household.

BY HESTER M. POOLE.

[Metuchen, New Jersey.]

Two hands upon the breast and labor done,
Two pale feet crossed in rest—the race is won;
Two eyes with rain-weight shut—all tears cease,
Two lips when grief is mute and wrath at peace.
So pray we often times, mourning our lot,
God in his kindness answereth not!

Two hands to work addressed; aye for his praise
Two feet that never rest—walking his ways,
Two eyes that look above—still through all tears,
Two lips that breathe but love, nevermore fears,
So we say afterward, low at our knees,
Pardon our erring cries, "Father, hear these."

[George Eliot

The name of Dora d' Istria is known in all civilized countries as the *nom de plume* of Helena Ghika, the Princess Marsalsky, a native of Bucharest, Wallachia. This remarkable woman has a reputation confined to no clique or ism since her culture and sympathies are alike broad and deep. Among several highly interesting accounts of her which have been given by those who are so fortunate as to have made her acquaintance, I find all agree in relation to her extraordinary accomplishments and worth. Our correspondent, Mrs. W., who visited her in her own home, says, "I have never seen her equal in beauty, elegance and profound and versatile acquirements." Miss Kate Sanborn is equally enthusiastic, judging her by letters received from her for several years.

Mrs. Ellis, of Boston, some time since gave an account of Madame Dora in Scribner, which is the best narrative at my command. She says: "In Europe she is every where known, loved and admired. As an authoress, philanthropist, traveler, artist, and one of the strongest advocates for freedom and liberty for the oppressed of both sexes, and of her suffering sisters especially, she is an honor to our time. The women of the old world have found in her a powerful, sympathizing, yet rational champion.

"Her works embrace a vast range of thought and show profound study and industry. The subjects are many. They number about twenty on nationality, nine on social questions, and twenty on politics. Her travels fill fifteen books, and besides all this, she has published three romances and numerous articles for papers and magazines, though she is little beyond her fiftieth year. One of the best critics in Paris has said of her that each one of her works would suffice for the reputation of a man. As an artist, her paintings have been much admired, and some of her books are illustrated by her own pencil. On one occasion she received a medal in St. Petersburg for two pictures at the Exhibition of Fine Arts, called "The Pine and Palm," suggested by a poem by Heine.

The Princess is the idol of her countrymen, who have called her, with the warm enthusiasm of their race, the 'Star of Albania.' Named by Frederica Bremer, the 'New Corrinne.' She has been invested by the Greeks with the citizenship of Greece, for her efforts to assist the people of Candia to throw off the oppressor's yoke, this being the first time this honor has ever been granted to a woman."

Helena Ghika comes of an ancient noble race, who migrated from Albania to Wallachia two centuries ago. There the elective office of ruler or Prince of Bucharest was bestowed on an uncle of the subject of our sketch, and there she was reared with the greatest care by her father and his brother. She is of Roman and Grecian origin, inheriting from both sides a taste for literary and ethical studies. Her first years were watched over by an English governess Since then she has learned to speak fluently seven different languages, beside Greek and Latin, and writes them as well. She is a member of many historical, philanthropic and scientific societies, and has even contributed an important paper to the Social Science Association of our own country.

At the age of twenty, the Princess married a Russian, Prince Kaltzoff Marsalsky, but the marriage did not prove congenial. She lived with her husband for six years at the court of Russia, but her sympathies with free thought unfitted her for that autocratic and tyrannical government. Every thing there contributed to render her unhappy. The Empress remained friendly to her but the nobles were more royalist than even monarchy itself. When her native Wallachia was invaded by the Russians in 1853, she came near being exiled to Siberia with two other noble ladies who also dared speak in remonstrance of governmental crimes. But she was officially advised to travel, and gladly shook off the dust of that country forever. Since that period she has passed much of her time in Switzerland, sometimes visiting Italy, and in delightful retirement her books there being prepared for the press. The first work, "Monastic Life," was followed by several works on Switzerland, valuable as covering new ground, beside giving sketches of the patriots who have rendered that country as glorious as it is picturesque. Afterward she published many studies of life and literature of various European countries, including those southeastern provinces which are so little known, such as Roumelia and Bulgaria. These were followed by Oriental studies, published in Grecian, German and Italian reviews, and in several languages. After some volumes of travels, the Princess Dora settled in Florence, which still remains her home. On her reaching there, Garibaldi sent a public letter to the Italian patriots, announcing the "arrival of one whom he had long reverenced and admired," as the champion of free thought and government. Italy confirmed his opinion in making her a citizen of the State, and many cities and societies have delighted to do her honor.

About the year 1860 appeared her "Women of the East," a work which has been translated into several languages, and which exhibited the fruits of wide observation and study. There Russians, Hellenes, Turks and Albanese and Servians are depicted, and the book may be called a classic on the subject. Nine years later appeared her "Women in Asia." A sketch of Madame Dora published in a foreign review, says, "She is a lovely, powerful woman, glowing with health and spirit. Roumadians, Albanians, Greeks, Sclaves and Latins regard her equally as their own champion and citizen, because she has every where brought enlightenment. To the West she has made known the ancient tribes and civilizations of the East, and to the East the great nations of the West, because she comprehends that progress and improvement belong to all peoples and countries."

The Princess has written some forcible monographs on war, of which she has an enlightened horror, and in the *International Review* American readers, a few years since, learned her views in a remarkable paper on "The Orthodox Church." Her archæological studies ally her with various societies, and in knowledge of the history and language of Eastern Europe, she is only exceeded by a few specialists.

A few years before the demise of Frederica Bremer, Madame Dora met the Swedish Novelist at Athens, and this is what the latter writes, "That which I saw first in her was the woman of the world, still beautiful, with a well developed, strong physical frame, and a countenance whose refined features and handsome dark eyes, reminded me of the type of beauty which I had observed in the aristocracy of Roumelia. . . . I found a deeply sensitive, loving, noble and even humble woman, a soul acquainted with suffering; a peculiar character of rare inner wealth and originality; a woman to admire and to love at once. As an author she is unquestionably one of the most important of the present day. There is something mysterious and sorrowful in her history; study and work seem to be her only passion—her chief consolation and enjoyment. She is an extraordinary woman. Many sketches of her have been given, and numerous poems dedicated to the solitary, self-sustained author. One who has written her biography says: There is a romantic fascination about this woman's life as brilliant as fiction, but more strange in that it is all sober truth. Her career has been a glorious one, but lonely as her own pictured palm tree and oftentimes upheld only by her own consciousness of right. Singularly gifted by nature with mental and physical as well as social superiority, the Princess unites in an unusual degree masculine strength of character, grasp of thought, philosophical calmness and love of research, joined to an ardent and impassioned love of the grand, the true and the beautiful. She has the grace and tenderness of the most sensitive of women, added to mental endowments rare in a man. Her remarkable beauty is the result of perfect health, careful training and an active nature. She is a fearless swimmer, a bold rider and an excellent walker, all of which have greatly added to her active habits and powers of observation."

Such a life tells its own story and needs no comments. Perhaps she has not yet attained her highest spiritual development, yet in aspiration, energy, strength, breadth and tenderness her "Soul is like a star and dwells apart," in which many of the potencies of womanhood have culminated in a splendid physical setting.

## BOOK REVIEWS.

THE HAIR; its Growth, Care, Diseases and Treatment. By C. Henri Leonard, M. A., M. D. Illustrated by one hundred and sixteen engravings. Detroit: C. Henri Leonard, Medical Book Publisher. 1880. Chicago: Jansen, McClurg & Co.

The subject is very thoroughly handled in this volume of over three hundred large 12 mo. pages, and many of the illustrations are excellent. The author has spared no pains in collecting from the works of others and arranging their thoughts with his own ideas into the text of his work. While taking up the hair in its chemistry, anatomy and physiology from its follicles and roots and tracing through the characteristics of its shaft, with all its peculiarities of growth, color and disease the author has so clearly presented his views as to not only render it a valuable work for the profession, but has also adapted it to the comprehension of non-professional readers.

His chapter on animal parasites, although not strictly confined to those in which the hair is involved, makes the work still more interesting and instructive.

Speaking of the covering of the hair he says: "This coating of the hair is exceedingly thin, being but the 1-8000th of an inch in thickness upon the external shaft. Lower down, in the follicle, it is considerably thicker and softer and is in two layers at the lower portion of the root.

"Notwithstanding that this layer is so very thin, were it possible to remove it from all the hairs from the heads of the people of Detroit, and pile each layer upon the other, we would have a higher than Ossa on Pelion, for the mass of imbricating hair scales would measure over twenty miles in height. Or taking it from the head-hairs of the citizens of Chicago, and placing the layers edgewise, you will have a foot-walk over one hundred miles in length."

The work is made of historical interest in giving the ancient modes of dressing and wearing the hair; and furnishes various prescriptions for treating the several diseases and parasitic foundations in which the life or proper growth of the hair is involved. While we consider it a most valuable addition to the literature of the hair, and a work showing great research and investigation, we cannot but feel that in the department of treatment it falls short of its otherwise high standard of excellence, in failing to be sufficiently eclectic to take in the advanced ideas of remedial measures of the different schools of medicine; and in not condemning in toto the use of lead washes, which have often been known to produce dangerous consequences. However, with what we consider faulty in its construction in this respect, it is a most valuable and instructive work and will amply repay not only a careful reading, but a close study.

A PRACTICAL TREATISE ON NERVOUS EXHAUSTION, (Neurasthenia) its Symptoms, Nature, Sequences, Treatment, by George M. Beard, A. M., M. D., &c., 198 pp., 12 mo., New York: William Wood & Company, 27 Great Jones Street, 1880.

A chief part of the impress which Dr. Beard has made on the medical world, has consisted in a few leading features, viz.: in a greater and more frequent recognition of the nervous system as the seat and centre of disease in cases where many practitioners have treated the disease either as imaginary or voluntary, or having its actual seat in other parts of the body; in a greater and more frequent substitution of recuperative and dietetic means of cure, such as riding, travel, amusement, agreeable industry, social stimulus and mental relaxation in the place of the depleting and medicinal means, including in the latter term baths and laborious exercise, as well as bleeding, blistering, purging, mercury, vomiting, starving and pounding. These changes are very important, yet to many minds very indefinite and not always easily comprehensible in their application to special instances; yet in the aggregate they amount to an important innovation on antecedent systems of cure and entitle Dr. Beard to the thoughtful attention of all who are aiming to counteract nerve exhaustion.

In general it may be said that he substitutes fatty carbonaceous foods and oil for lean, raw flesh and stimulating foods and drinks, and turns the patient's attention away from toilsome and exhausting to recuperative and pleasurable forms of life and modes of exercise. He believes that the happy and well-fed patient, whose social and business surroundings are congenial, always gets well; and moreover, he entertains that notion so highly conciliatory to nervous invalids, that not only do nervous invalids never die of their nervous maladies, but as a rule those afflicted with the lighter forms of neurasthenia look younger and live longer than those who are free from nervous disease.

The strain and tension of American life, both in business and in society, are such that few persons escape suffering at some time, from some form of nervous exhaustion. Those who read this book will often have occasion to suspect that this cause was largely operative in maladies which they have attributed wholly to other causes. It is intended equally for the use of the profession and the general public. While the author is a vigorous hater of the over use of medicines, it must not be imagined that he has any theory of healing without medicine; on the contrary his prescriptions as given in this book, glance pretty nearly over the entire pharmacopia, but steadily holding in view the principle that the only distinction between food medicine and poison, is not in the substance itself, but in its wise use or unscientific abuse.

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### Professor Denslow's Modern Thinkers.

PRESS COMMENTS.

The Book is a fascinating one. Almost everybody will thorougly enjoy and learn from it. The style of the author is elegant and brilliant. He is also particularly severe on the system of political economy taught by Jesus Christ.—*Cincinnati Commercial.*

In this book unshackled thought and emancipated human reason are turned loose among the systems and creeds and dogmas, and they make lively work. The thinkers stand like giants throwing boulders. The writer has done a good work for truth and given it an opportunity to justify itself in the minds of readers. So no harm is done. The book will be widely sought and eagerly read on account of its relations to truth.—*St. Louis Republican.*

Mr. Denslow states in a clear manner, the views of various philosophers on Social Science.—*Louisville Courier Journal.*

Mr. Denslow shows great erudition and profound reflection. He has power to grasp each subject. The reader feels that a vigorous, well trained and conscientious intellect has been brought to bear upon the fundamental ideas connected with each theme and that the result is entitled to careful study.—*Chicago Evening Journal.*

Bentham has exercised so great an influence over law-reform and legislation, criminal reform, the organization of courts, education, the mails, over theories of morals, and particularly upon the usury question, and his original works are such hard reading that every lawyer and political legislator will feel indebted to Prof. Denslow for the summary of and critique upon Bentham's voluminous labors. The article upon Fourier presents the teachings of the pioneer socialist, in a light more attractive than that in which they are usually regarded; and to many will prove the most interesting and novel chapter in the book.—*Chicago Tribune.*

For Sale at this office; Price $1,50, postage free.

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### New Books Received.

From I. K. Funk & Co., 10 and 12 Dey st., New York, "Alfred the Great," by Thomas Hughes, the well known author of "Tom Brown's School Days," "Tom Brown at Oxford," "The Manliness of Christ," etc. No. 26 Standard Series edition, manilla cover, price twenty cents.

"History of England," by Charles Knight. Vol. VII. Card Manilla cover. Price thirty cents. This great work is approaching completion, but one more volume remaining to be issued. English statesmen and critics speak in high terms of it, and eminent students in our own country pronounce it unequalled. As one reads it, he agrees more and more with the opinion of Lord Brougham, who said of it that "nothing has ever appeared superior, if anything has been published equal, to the account of the state of Commerce, government and society at different periods."

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### Magazines for June Not Before Mentioned

*Wide Awake.* (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece—On the Creaking Stair; Cake Crumbs; Maid Cicely's Steeple Cap; Choosing "Abe" Captain; At Plymouth Oak Farm; There's more than one Way; Five Little Peppers; Grandmother's Cap; Our American Artists; The True Story of Simple Simon; Nursery Tiles; How Patty Curtis Learned to Sweep; A Bird Story: Two Young Homesteaders; A Fashionable Lady; Snap the Whip; Daisy's Bust; The Scarecrow; Concord Picnic Days: The Language of Ships; Professor M. P. Paul; The first Catch of the Season; Daddy Long-legs; Tangles; Postoffice Department; Music. This number contains a good many pretty stories and illustrations.

*The Normal Teacher.* (J. E. Sherrill, Danville, Ind.) Contents: Leading Articles; Correspondence; Editorial Notes; Miscellaneous Department; Grammar Department; Notes and Queries: Examination, College and Publisher's Departments.

*The Herald of Health* (M. L. Holbrook, M. D., New York). Contents: General Articles; Our Dessert Table; Topics of the Month; Studies in Hygiene for Women.

*Andrews' American Queen.* (W. R. Andrews, New York.) This Magazine is devoted to Art, Music, Literature and Society.

### Magazines for May, Just Received.

*The Southern Medical Record.* (R. C. Word, M. D., Atlanta, Ga.) Contents: Original and Selected Articles; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulæ; Editorial and Miscellaneous.

*The Texas Spiritualist.* (Chas. W. Newnam, Hempstead, Texas.) Contents: The Broken Hearted; Evidences of Inspiration of the Bible; Divinity of Christ; Bible Lessons in Spiritualism; Knowledge, Faith; The Chaplaincy at West Point a Failure; Mrs. S. A. Talbot; Modern Skepticism; A Successful Materialization at Houston; Materialization in Hempstead; A Beautiful Phase of Mediumship; Medium's Camp Meeting; Col. Booth; Mrs. Eldridge; Celestial City; Light for All.

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## The Phelps family—"The Gates Ajar."—"Spiritism."

Most of our readers have heard of the early and remarkable spirit manifestations in the home of Rev. Eliakim Phelps, at Stratford, Conn., some thirty years ago. He was an eminent Orthodox Congregationalist, an able preacher, and a good man, settled over a quiet parish in a Puritan region, living in a large and amply furnished house, and blessed with an abundance of this world's goods. But strange things happened in that parsonage. When all were at church, leaving the doors and windows fastened, these were thrown wide open by some invisible power. Clothing laid away in trunks and hung up in closets was mysteriously hung on hooks in the front hall below stairs, and when the good man gathered it all in his long arms, took it up stairs, put it in closets and trunks, locked the door, put the key in his pocket and went down stairs again in less than half an hour, there hung every article he had just locked away! Spoons rolled up into balls and were tossed from the table at meal times, but dropped again to their places, straight and perfect in a few minutes Clothing was stuffed and set around a room to imitate kneeling figures at prayer, and fantastic tricks had no end. The wonder spread, his clerical brethren came in, and he said: "All this came without my wish or call, and if you can stop it, I shall be more than willing." So they met at his house to "exorcise the fiends," *not* "with bell, book and candle" after the old monkish fashion, but with their Bibles, like good Protestants. "Resist the devil and he will flee from thee," is good scripture, and they joined for prayer, Bibles in hand, a score of grave and reverend divines sitting around the room. What legion of devils could withstand such saintly array? But, just as they had opened their books to read and pray together, one bulky Bible started from the lap of its reverend holder, and went straight and swift at the venerable head of a preacher opposite. Of course he dodged; his book flew at another saintly head, which dodged in turn, and for fifteen minutes there was most lively dodging of Bibles flying in all directions, and so ended the matter with the devil, or other invisible somebody, master of the field.

All this was the weird and mischievous side, with no serious harm done, but there were other aspects of this strange affair. In the clergyman's study, he would find slips of written paper; sitting by his desk writing, his ear would catch the faint flutter of paper in the air, and he would look up to see scraps of writing float down by his side. He would find blank leaves of books and sermons used in this strange way, and was obliged to leave loose paper on his shelves and table to save this mutilation of his writings. He never saw these strange epistles start from their place, but spied them first in the air, or resting on his study table. Some of these were of special value and interest, and the fanciful tricks seemed to serve to call attention to these higher manifestations. The result of all this was that Dr. Phelps became a spiritualist, retained his position as a clergyman, and passed away, in the fulness of years to the higher life.

It may not be so well-known that his descendants inherit his ability, hold eminent place, and have expressed themselves on the facts and ideas of Spiritualism. Rev. Austin Phelps, D. D., a Professor in Andover, (Mass.) Theological Seminary, is his son. Andover Seminary is the modern New England orthodox school of the prophets, where they hold on to all that these times will allow of old Puritanism, and fit young men for the ministry. Dr. Phelps holds eminent place there, is able and accomplished, and of good personal character in private life. He married a daughter of Rev. Moses Stuart, a venerable and eminent Andover Professor, and Elizabeth Stuart, Phelps, author of that remarkable book "The Gates Ajar," and of other notable books, is his daughter. Her writings show rare genius and inspiration, devoted and religious earnestness, practical sagacity and tender humanity. They show, too, that the experiences and thoughts of her revered grandfather, have impressed her deeply, for they are full of spiritual ideas, clothed in such language as to reach readers we can hardly approach.

What Rev. Austin Phelps thought of Spiritualism in 1872, may be gathered from his tract: "Spiritism:—what it is not," published by the Congregational Publishing Society in Boston from which we extract. He says: "Spiritism is not Science," and goes over a page or so to fortify an assertion not in accord with the long and careful experience and experiment of Wallace, Zöllner, Hare and other eminent scientists. He then says:

> "Spiritism is not *religion.* It commends itself as feebly to the religious instinct as to scientific research. A system of religion, to be worthy of a sane man's faith, must, in the first place, *be* a system. It must have continuity. It must have a beginning and a middle and an end. A jumble of incoherencies commands as little honor from faith as from reason. Then it must also be from God. It must be worthy of God in its aims; it must be worthy of God in its internal evidences; it must be worthy of God in the occasions of its revelation; it must be worthy of God in the choice of its instruments; it must be worthy of God in its methods of working. Above all, it must be consonant with other revelations of God to mankind. God cannot contradict God.
>
> The modern soothsaying does not bear any one of these tests. As a source of religious knowledge, its witnesses contradict each other. The best that can be said of it, even on the credit of its own authorities, is, that it is a discordant muttering of voices from over the gulf which secludes us from the dead."

Of course he must have evidence, clear, abundant and tangible, that *his* religion is from God. Of course the witnesses of the so-called "religious knowledge" of Christendom do not contradict "each other." There is no clash and jargon of sects and creeds, conflicting and unlike, or, possibly Andover and Dr. Phelps are the only true church! He closes this part of the subject by saying: "Spiritism bedraggles our most sacred hopes of immortality." A strange, as well as vulgar assertion, since the only hope that Andover theology holds out to a vast majority of our race is to burn in everlasting fire *that God's justice may be satisfied!*

The next charge is:

> "Spiritism is not *good morals.* Good men and women are among its believers, no doubt. Afflicted ones seek in it communion with their sainted dead, with no thought of wrong. Restless inquirers search it for some wiser adjustment of nature to the supernatural than they have found elsewhere, with no profane curiosity. Christian believers, of pure lives and Biblical faith, think they can accept a *fragment* of it here and there, in an eclectic fashion, without damage to their holier experience. But after all, and to these exceptional believers it should be said in sad faithfulness, the drifting of this modern theurgy is to loose morals."

This opens the way for some criticism of "free love," which is all well, and in order, but the wholesale assertion of this drifting "to loose morals" is made without proof—the dogmatic and orthodox fashion. It comes with poor grace from the son-in-law of Moses Stuart, who was a reverend defender of chattel slavery in this land,—that "sum of all villainies" which made mockery of marriage, and trampled on womanly chastity like the swine in the old parable trampling pearls under their brutish hoofs. Free love is no part of Spiritualism (is only a parasite or barnacle) but if it were, why judge a body of people by their worst, by evils which the larger part deplore and oppose, and are uprooting.

Let us judge orthodox New England by the worst side of its creeds and deeds, and we could make up a fearful and shameful record of bigotry and crime; but it would be the shame without the glory, but a fragment of the truth, and therefore unjust and deceptive. For fair warning or criticism we should be thankful; but the lives of the great body of Spiritualists and liberal thinkers give refutation to pious slanders about "loose morals."

At length we are told that "Spiritism is not good sense," and Dr. Phelps says:

> "The notion, for instance, that our philosophy is to be uprooted, our medical science to be shelved, our jurisprudence to be reconstructed, our Biblical religion to be antiquated, and our practical outlook upon life in this world and the next to be revolutionized by the 'circles' and the 'mediums' and the 'clairvoyants' and the 'psychometricians' and the 'prophets' and the 'seers' who go up and down in these days,—what is it but the fantasy of an addled mind! Ignorant men may believe it till they know better. Silly women may be led captive by it till they are wiser. Sick nerves may dance to such music till their possessors get more protoxide of iron into their blood. Minds of eccentric orbit, tangential minds, minds afflicted with chronic inability to believe with majorities, may naturally enough form an intellectual comet of this sort, the tail of which shall be very large and proportionately thin. To these may as naturally be attracted a certain proportion of idle minds, and of those whose intellectual processes are tangled by their moral obliquities. But solid, sober, sensible men and women, whose fathers and mothers were of healthy stock, and who have inherited a right to large, well-balanced brains, 'looking before and after,' have no proper place in that assemblage."

After all this we need not marvel that he gives a "second part" of the subject, to show that "it is probably of Satanic origin,"—a comfortable, yet senseless way of disposing of the whole matter.

We will not judge Dr. Phelps by his worst side only. If we did, he surely would be but a poor and senseless bigot, like many are, when they seek to serve the creed and dogmas, which they call religion.

Only last year he wrote an article for the *Sunday School Times*—"What do we know of the Heavenly Life?"

In this he says:

> "As a consequence of freedom from the body, we may reasonably be assured of an enlarged range and an augmented intensity of mental powers. A deeper insight into truth; riddance from painful doubts; the settlement of life-long inquiries; more profound sensibilities to truth; a more perfectly balanced being, through and through and crowned by a more imperial will. . . . . I conceive, that the exhilaration of perfect health, which some feel on the mountains or at the seashore, is probably some faint emblem of the permanent state of the soul when either disembodied or clothed in spiritual form. Youth, in its most irrepressible and bounding overflow of energies, is a more truthful emblem still. The immortals, said the old Greeks, are always young. With a surer faith may we believe this of the condition of a redeemed spirit in the life to come. We have no reason to mourn over departed youth. That form of the world's elegiac poetry is destined to become obsolete Our real youth is beyond the stars. . . . The evidence is not small, that, in a life free from the limitations of sense, the soul's natural dominion over material things will be grandly developed. Mind will probably be independent of the veto of matter. Our Lord seems to have possessed the power of passing through material obstructions without a rent or a break. Through closed doors and dense walls he passes with the ease of thought. Through angry crowds, whose every eye was fixed upon him, he slipped away invisibly. . . . This is only an anticipation of the natural sovereignty of soul over matter. Angelic intelligences seem to have the same supremacy over material forms; assuming them and dropping them at will. All the Biblical hints of the life natural to spiritual being look to this as one of its conditions. They suggest the query whether mind, after all, is not the only substance, and matter the shadow. This is at least less improbable than the glum faith of materialism. Trifling as this is, as a matter of speculation only, it is fraught with magnificent probabilities, as it respects the range of activity and the usefulness and joy of redeemed spirits. The prerogatives of spiritual being seem to be those of royalty over the material universe. Movement, with the spring and speed of thought, is among its possibilities. The most distant of the fixed stars may not be beyond the limit of its travels. Man's dominion over this earth, in toil and sweat and blood, is but a faint symbol of his easy and luxurious empire beyond its confines. The probability amounts well-nigh to certainty, that the immortal life involves an intensified consciousness of personal identity. And if of our own identity, then of that of departed friends as well."

All this is good Spiritualism, and is not in accord with his picture of "Spiritism," or with old-time Andover orthodoxy. We reply to Dr. Phelps of 1872, by this from Dr. Phelps of 1879. The first is the voice of the theological Professor; in the last we hear *the spiritual intuitions of the man,* and the ideas of the great Spiritual movement, which permeate the very air, and which he utters in these golden words. So moves the world!

## Rights of Seceding Majorities in Church Property.

Rev. Robert Collyer writes to the "late Rev." George Chainey, a crisp but kind and appropriate letter advising the latter not to try to use a Unitarian society or meeting-house or Unitarian money or influence for the promotion of his new "atheous" views. Dr. Collyer does not stop to consider what may be the views of the "majority" of the church members or congregation at Evansville upon the question of going with their late minister out of Unitarianism into Atheism. This will doubtless seem to some of the members themselves, and, perhaps, to Mr. Chainey like overlooking the nub of the question, which in their minds, judging from their course, stands somewhat thus: What are the rights and duties of a majority, say of three-fourths, in a Congregational Unitarian church if they desire to take the church property and name with them, in following their pastor into Atheism. Of course their rights legally and morally are the same as would be those of three-fourths of an orthodox Congregational church following their preacher into Unitarianism.

At first sight it will seem to many that under the principle of the right of the majority to rule, the three-fourths ought to be permitted to take the church property, or at least to divide it, and the one-fourth whose views remain in harmony with those for whose promotion the church was organized ought to be content, if allowed to take out in the proportion that they have contributed.

Such an opinion, however, is equally incorrect in law and in morals. Its incorrectness arises out of another principle just as sacred as the rights of majorities, viz.: that those rights apply only where majorities are dealing with their own. Where the majority and minority combined are in a legal and moral sense merely trustees for others; no majority, not even a unanimous vote of those holding the property in trust, can sanction a breach of the trust, but the *cestuis que-trust* or beneficiaries on whose behalf they hold it, must likewise be consulted. In the case of a Congregational church organized by charter into a permanent corporation, the *cestuis que-trust* are the corporation itself, and every person who has at any time in any way aided it by money or other donation in ever so small a degree or by services. A church like that at Evansville is the growth of many such donations extending over years; many of the donors have passed away, or are dispersed over the world and any consultation of the beneficiaries in this large sense would be impracticable and is never thought of. The vote of the existing membership of the church to convert it into an Atheous "Temple of Philosophy," if they please so to call it, is, therefore, not a vote among owners to do what they will with their own, but it is a vote among trustees to divert a trust fund to a new purpose. So the law reasons and so Mr. Collyer's letter, to Mr. Chainey assumes.

Mr. Collyer also alludes to the change which went on so extensively in New England a half century ago, of orthodox Congregational churches into Unitarian churches, without a surrender of church organization or church property, a change which transformed Massachusetts from an "orthodox" into a Unitarian State and completely subverted the original religious bias of Harvard University. This change was possible only because it was gradual. Somewhat the same difference in effect between a gradual and sudden change or conversion, exists in the law of riparian rights. If a river suddenly by a freshet or other casualty take a new course, so that land once upon its right bank is now upon its left bank the property remains in its former owner. But if it gradually remove the same property from the right bank so as to land it all on the left bank it accrues to the owner of the left bank.

This question has been up in so many hundreds of ways, and in so many cases, and in the general "decline of faith" that is now so palpably felt on every side, is so certain to come up in many other cases like that of Mr. Chainey's that it cannot be amiss to have the principles governing it thoroughly understood.

Mr. Chainey's movement in withdrawing from Unitarianism, to get upon a platform which shall have no relic of the christian superstition, is one in harmony with the spirit of the age and is no more in advance of his time than Channing's Unitarianism or Paine's Deism were in their day. It is not necessary in getting out of bondage to "spoil the Egyptians" by any shade or grade of larceny whatever. Let the old edifices pass for a few months into the possession of the owls and bats, while the old congregations march out to worship the new light, in halls or without them. The people will soon discover the presence of the "divine fire." It consists simply in having something new, true and valuable to say. If Mr. Chainey has this, the army with its bands and baggage wagons will follow.

## A Christian Verdict.

About two years ago B. F. Underwood was invited by a liberal society to give two lectures at Irvin Station, Pa. This village is in Westmoreland county, and in the centre of the most rigidly orthodox region in the State. A bishop of the Methodist Church had lectured there, and made "infidelity" the subject of severe criticism. The free-thinkers thought their views and aim misrepresented by the representative of Christianity, and sent for Underwood to come there and put them right before the public. Weeks before the arrival of the materialist, the ministers of the different churches preached violently against "infidelity," characterized the announcement of an "infidel" lecture in that community as an insult to a christian people, and called upon the people to discountenance, and if possible prevent this piece of "infidel" effrontery. The school house—the only place to be had—was secured by the liberals from the president of the school board, who had always rented the building for lectures, and all necessary arrangements were made. Underwood arrived at the appointed time. The excitement was intense, and the ministers, forgetting their sectarian differences, united in using all their influence to stir up the people and prevent the use of the school house for the lectures. At the last moment the trustees had a meeting and adopted a resolution that the school house should not be used for Underwood's lecture. The president of the school board, although an orthodox christian, declared he had entered into an agreement and made a contract with the liberals, as he had with others on previous occasions, and that he was bound by every legal and moral consideration to keep his part of the contract. Accordingly he gave the liberals written permission and authorization to take possession of the building. The lecture was given. There was no disturbance; no interruption even. The discourse, like all the lectures of Mr. Underwood, was radical in thought but mild in language. It was a presentation of the teachings of science from the materialist's stand-point, in contrast to the teachings of theology; and the orthodox people that ventured to attend probably heard more truth on the subject than they ever heard before during their entire lives.

The next evening, a few minutes before the hour of the second lecture, Mr. Underwood, with two other gentlemen, was arrested on the charge of forcible entry and occupation of the school house for *immoral purposes.* Mr. Underwood was released to meet his other appointments, on giving the required bail, $500.

This case was put off from time to time until last April, when it was tried at Greensburg, Pa., and the verdict was against the defendants, and damages found to the amount of $125. The judge, an orthodox bigot, charged the jury that christianity being part of the common law of the State of Pennsylvania, the lecture, if it were anti-christian, must be regarded as clearly illegal, and in that case the contract between the president of the school board and the liberal committee was rendered null and void, and they must find the defendant guilty. And although there was no damage to anybody or anything, yet the jury named the damages at $125, which, with costs, amounts to $500. It is a clear case of persecution and we are glad to learn that Mr. Underwood has appealed to the Supreme Court of the State of Pennsylvania, which we hope will reverse this most unjust verdict.

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Mrs. Esperance, of London, England, is represented by the *Medium and Daybreak* as being a most excellent medium for physical manifestations. That paper says:

> "At one séance, a white draped figure began to peep through the curtains. Then it came close to the side where Mrs. Samuels sat, and made advances to that lady with apparent confidence and affection. The second spirit figure was one which showed herself at the central opening—a small, neat lady, who unwound the long white drapery from her head and bust and showed her face and garments. "Yolande" was next seen squatting on the floor at the opening of the curtain, her brown, well shaped limbs being well defined in the moderate light used. As to light, it would have been advantageous had a paper lantern been used to diffuse the rays."

## Necessity for Test Conditions.

The *Harbinger of Light* for April has a valuable editorial in which the following passage occurs, which completely covers the ground on which the RELIGIO-PHILOSOPHICAL JOURNAL has fought the battle against fraud, in favor of true mediumship. We congratulate the Australian friends in their clear and sharp discernment of the needs of Spiritualism.

> "We deprecate everything obtrusive in connection with Spiritualism, and hence give less prominence to the more sensational phenomena, principally on account of the drawbacks connected with it, . . . not that we undervalue it in itself. We realize, however, the necessity in connection with all physical phenomena of the *strictest test conditions,* not meaning by this the submission of the medium to any condition the rabid skeptic or pseudo-scientific investigator may choose to impose, but such as will not conflict with the conditions essential to the production of the phenomena shall afford a guarantee to the public that such phenomena could not possibly be the result of physical agencies. Though this might limit the number of manifestations, it would materially increase their value, for every one obtained under such conditions would be of infinitely more worth than ten occurring under conditions which left one single loop hole for fraud or trickery to enter in.

## Mrs. Emma Hardinge Britten.

On Wednesday of last week, Dr. and Mrs. Britten reached Chicago on their homeward journey from Australia. It was expected that they would arrive some three months earlier, but their friends in San Francisco and along the route were so anxious to hear Mrs. Britten that it was with difficulty she could get away from the different points where she filled engagements. While in this city the travelers were guests at the home of the editor, where on Thursday evening, June 3rd, Mrs. Britten received her friends in large numbers, and upon invitation gave them a most eloquent and graphic description of her travels and experiences in far off Australia. She was urged by many prominent Spiritualists to return here and lecture during July, and has taken the matter into consideration. She speaks during this month, at Cleveland, Ohio, where she may be addressed in care of Mr. Thomas Lees, 105 Cross St.

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Prof. J. W. Cadwell, a lecturer on mesmerism, and a Spiritualist of long standing, sends us a detailed account of the scandalous manner in which the notorious Holmeses are swindling the people of Baltimore and other cities with their "materializing" show and "test" (?) cabinet. Prof. Cadwell believes the Holmeses have lost their mediumistic gifts. He feels sure that he once saw the form of his father at their séance in Boston only a few months after he had passed to spirit-life, and he is equally sure that their present exhibitions are fraudulent. As Holmes and his wife have long since been proven most arrant swindlers, it is not worth while for us to publish the details in this instance; if people will be silly enough to patronize such tricksters, their "faith" is beyond the reach of reason and they must be left to swallow until they are surfeited. Those who want to see a skillfully-conducted show in which nine-tenths of the performance is jugglery can continue to patronize the Holmes family; those who believe that Spiritualism is, too serious a subject to be thus treated and who desire to investigate rather than pander to a morbid curiosity, will seek other sources.

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"Dr. Huntoon," whose varied experiences in tricking Methodist ministers, "exposing" Spiritualism, lying in jail, etc., have fitted him for a first-class dead-beat, has now turned his attention to feeding the gulls on the Pacific Slope, taking with him, it is rumored, a disreputable female who has figured conspicuously in the police courts of this city. He probably intends to play the part of a medium. In order that "Judge Lynch" and Spiritualists of the far West may know "Huntoon" when they see him, we will give a description of his personal appearance, as he is likely to assume a new name for each town he enters. He is of slight build, about 5 feet 6 inches in height, weighs about 125 pounds, has dark hair, and a pale, beardless face; has lost the tip end of two fingers of one hand, usually dresses in black, is an inveterate smoker and at times very nervous. He is likely to disguise himself by changing his appearance to avoid detection, but the loss of the ends of his fingers marks him for life. He is without a single redeeming trait, and those who harbor him, do so at their peril. He has some mediumistic power and supplements it by adroit mental jugglery and sleight-of-hand. Whoever shall be instrumental in giving him a permanent home in some penitentiary will deserve the thanks of the community.

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D. M. Bennett, obscene letter writer, ex-convict, and chronic beggar, is now begging money from his already well squeezed constituency, to pay his expenses to Europe to attend the Free Thinker's Convention, to be holden at Brussels. A. L. Rawson and other impecunious champions of Bennettism, are also imploring the "dear people" for money to send them along with their chief. How proud the Liberalists of America will be to have Bennett appear before a European audience, holding in one hand an execrable photograph of himself, as he appeared in his prison garb, such as he is now advertising for sale, and in the other copies of his "Open Letter to Jesus Christ." To make the effect still more striking, he should have pinned on his broad back, photo-electrotype copies of his obscene letters to a young lady. With such an outfit he would convey to the cultured free-thinkers of Europe a true picture of the party he so well represents, and which the able Liberalist, B. F. Underwood, has happily styled the "rag-tag and bob-tail" wing of Liberalism.

### Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Mrs. A. T. Anderson of St. Louis, lectured at the West End Opera House last Sunday.

In this issue will be found an entertaining letter from our new Scottish correspondent.

J. K. Bailey will spend a few weeks in the State of New York. Address him, until further notice, at Bainbridge, N. Y.

The second and third Sundays of this month, Bishop A. Beals holds a Grove-meeting a Chebanse, Ill. On the fourth Sunday he holds a Grove Meeting at Lowell, Ind.

John B. Colton went to Los Angeles, Cal., last August from Sedalia, Mo., in a serious condition from lung trouble. He has gained thirty pounds in weight, and now enjoys good health, and intends to stay there.

Mr. Epes Sargent's health, which for some time was quite precarious, is now decidedly better. We know our readers will rejoice with us that this able advocate of Spiritualism is spared to do further effective work for the cause.

The second meeting of the First Anti-Vaccination Society of the United States of America, was held Monday evening, June 7th, at Clarendon Hall, 114 and 116 East 13th street, New York. Lecture by Robert A. Gunn, M. D., on "Vaccination a Fallacy and a Crime."

James E. Rounds, of Morenci, Michigan, claims to be a remarkable medium. He has been a writing medium, has talked in different languages unknown to him in his normal state, different nationalities understanding what he said. He is now devoting his time to healing.

J. K. Hudson, Secretary of the Kansas State Agricultural Society, informs us that he has yet on hand for distribution a part of an edition of the abridged report of the "First Biennial," a book of 500 pages, containing statistical information in reference to agricultural matters in Kansas. Those desiring it can have it forwarded to them by remitting to the Secretary at Topeka, Kan., twenty cents to prepay postage.

The Woman's Suffrage Convention in this city last week was one of a series which that indefatigable champion of woman, Susan B. Anthony, has planned for the present campaign. The meetings were fairly attended and money enough taken at the door to defray expenses. Miss Anthony was well supported by such speakers as Mrs. E. L. Saxon of New Orleans, Mrs. Merriwether of Memphis, Miss Clay of Kentucky, Miss Cozzens of St. Louis, Mrs. Belva Lockwood of Washington, Mrs. Lucinda B. Chandler and Mrs. Spencer of Washington, and many others.

The city during the past week has been the scene of constant excitement; over 100,000 visitors are estimated to have been in town, drawn here by the interest in the Republican Convention, and cheap transportation afforded by excursion rates. Every medium for spirit manifestations, of any standing, has been over-run with anxious inquirers and our office has been constantly thronged by friends and subscribers from Maine to California. Indeed we have been so interested in visiting with our numerous callers that it is with difficulty we have found time to do our regular work. Chicago is rapidly becoming the grand central point of America, and hence the best place for great enterprises connected with the spiritual movement. The facilities afforded for constant interchange of views with leading minds of all shades of belief, enables us to march abreast of the grand onward sweep of progressive thought, keeping us out of ruts and free from all danger of fossilizing.

There is to be a "United States Christian Commission Day at Chatauqua Lake, New York, August 7th, 1880. Gen. Clinton B. Fisk and the Fisk Jubilee Singers will be there. Philip Phillips, who sang "Your Mission" at a wonderful gathering in Washington, and was requested by President Lincoln to repeat the song, will be present and sing as of yore. The history of the Christian Commission is interesting. The annals show that over 5,000 persons shared the exposure and hardships of this benevolent work. The total value of supplies handled was $5,478,280, not including the estimated services of the delegates. "Each delegate labored, on an average, thirty-eight days, at cost for incidental expenses of $38.10. The field service of delegates was equal to the continuous labors of one man for five hundred and eighty years, or, with the added services of the permanent agents, six hundred and fifty-eight years." John O. Foster, of Downer's Grove, Illinois, is the Secretary.

Life is put together considerably like a set of harness: there are traces of care, lines of trouble, bits of good fortune, breaches of good manners, bridled tongues, and everybody has to tug to pull through.

That tree which has known only gentle breezes is never very deeply rooted; but the oak which has had to wrestle with the wind for very existence finds its vigor in the same life-struggle. Not equality, but emulation, is the key-note to universal progress.

### Dodging the Question.

To the Editor of the Religio-Philosophical Journal:

The Editor-at-large, in a communication published in your issue of the 29th of May, indicates that his equanimity has been greatly disturbed by my criticism (in your issue of the 8th of May) of his remarks on the subject of tangible spirit materialization. He says that I *utterly misapprehend the nature of his position*, as defined in his Brooklyn address, a synopsis of which was furnished your paper by Mr. S. B. Nichols. Yet he does not attempt to point out wherein I either misapprehend or misrepresented him.

I took issue with the Editor-at-large on a single point only, to wit, his denial that spirits ever do *tangibly* materialize, and his assertion that such a phenomenon is *impossible*, because "incompatible with the laws of nature." I did not represent him as "disputing the correctness of what are called materialization," and hence in denying that he ever has disputed it, he travels out of the record, and makes a false issue. I was careful to say, that he denied "the possibility of a spirit materializing in a *tangible form*." I found him, as reported by Mr. Nichols, three times repeating this denial in the most unequivocal terms, and I quoted his reported words, which I here reproduce:

"I do not deny that a spirit can produce an outline of the spirit form, but if you would place your hand upon it, it would pass through it like a cloud of steam."...."If it is really a spirit-form you see and not a trick, you will find that there is not matter enough to stop the movement of the most delicate chronometer."..."If any one says a spirit can come with bone, muscles and nerves, I say that is impossible. They come as we see a cloud, visible, but intangible, and your hand will pass through them if they are the genuine production or emanation of the spirit."

I do not think I misapprehended the meaning of the language thus quoted, nor do I perceive how any one having a knowledge of the English language could misapprehend it. Dr. Brittan does not now deny that he was correctly reported by Mr. Nichols, in respect to the above quotations. On the contrary, he says: "I find no fault with Bro. Nichols, who did his work conscientiously in his endeavor to report the general drift of a lengthy lecture in a brief synopsis." Now as the above quotations contain all the matter that I controverted, Dr. B. can have no ground for asserting that I utterly misapprehended his position, unless Mr. Nichols utterly *misrepresented his language*.

So long as Dr. B. assumes to occupy the position of spiritual Editor-at-large, his published essays and lectures will naturally be looked upon as in some sense authentic expositions of the prevailing doctrines and beliefs of Spiritualists. When, therefore, he emphatically declares in a public lecture, that to be impossible which the great body of Spiritualists believe upon the highest conceivable human evidence, to be true, and which many thousands of them *know* upon the evidence of their own senses, to be true, I do not think the characterizing of his dictum as "dogmatic," is a very grave error.

Unless Mr. Nichols utterly misrepresented Dr. B. in the language I quoted and commented upon, I cannot see what ground Dr. B. has to complain of my comments. If Mr. Nichols did not report his language with substantial accuracy, why does he not say so, and state what he did say and mean. If Mr. Nichols did correctly report the substance and effect of his remarks upon the controverted question, he cannot break the force of fair criticism by putting on egotistical airs, and affecting a tone of supercilious sarcasm.

If I misapprehended Dr. B's. position, it appears that I was not singular in that respect, for Mr. J. H. Mendenhall understood him just as I did, and in his communication published in your issue of May 15th, criticises him less tenderly than I did.

J. J. C.

Washington, D. C.

### Notes from Dr. J. M. Peebles.

In a recent letter to us, Dr. Peebles says: "During the last of April and May I lectured thirty-two evenings out of thirty-eight in Stafford, Greenfield, Springfield, Eastville, Northampton and Enfield. Some of the Sundays I spoke three times. Days when not on the railroad, I read the proof-sheets of my forth-coming book to be entitled: "Immortality—our Homes hereafter, with what a hundred spirits say about their Employments."

I have also in the press and nearly ready, "Spiritual Harmonies," a Song-book for Seances, Camp-meetings and Congregational Singing, with definitions of Spiritualism, and readings appropriate to funeral occasions.

I am writing a biography of Signor G. Damiani (of Italy), a most devoted Spiritualist, as well as distinguished scholar and linguist.

The first three Sundays of this month, I speak to the First Society of Spiritualists in Philadelphia; and am engaged to attend the dedication of the new Spiritualist Church in Alliance, Ohio, the last Saturday and Sunday of the present month. I am engaged to attend the Camp-meeting at She-Shawne under the auspices of Dr. Richardson and others, and also the Camp-meetings at Lake Pleasant and Onset Bay.

In consequence of William Denton's failure to visit Australia this season, as at one time anticipated, the Victorian Association of Spiritualists, Melbourne, have (by the last mails) invited me to fill another—the third lecture engagement with them. I shall come to a decision within a week or ten days; meanwhile I am not open for further engagements.

## Business Notices.

**Sealed Letters** answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

**Spiritualists and Reformers** west of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by addressing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritualist meetings in San Francisco.

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills.

E. V. Wilson.

Kidney-Wort, in hot weather sustains the system and keeps up the strength.

**The Best.**—The *News*, Danbury, Conn., says: "Warner's Safe Nervine is the best remedy for nervous afflictions the world ever saw." 28-15-16.

Gray hairs prevented, dandruff removed, the scalp cleansed, and the hair made to grow thick by the use of Hall's Vegetable Sicilian Hair Renewer.

**Jersey Butter.**—Jersey Butter is all the fashion, and it has become so mainly because the makers have kept up a uniform color through the year, using artificial color when necessary. Dairymen who wish to be in the fashion must use the Perfected Butter Color, made by Wells, Richardson & Co., Burlington, Vt.

**New Publications**—are furnished by the World's Dispensary Medical Association, Buffalo, N. Y., and Great Russell Street Buildings, London, England, on terms to suit the times. A new edition of the People's Common-Sense Medical Adviser, about 1,000 pages, nearly 300 illustrations by R. V. Pierce, M. D., post-paid, $1.50. Invalids' Guide-Book post-paid, 10 cents; Motion as a remedial agent, illustrating movement cure for paralysis, diseases of females, stiffened joints, club feet, spinal curvature and kindred affections, 10 cents; diseases of generative organs, 10 cents; Catarrh, its rational treatment and positive cure, sent on receipt of one postage stamp. Address as above.

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N. W. cor. La Salle and Washington Sts., Chicago. Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. See advertisement in another column.

**Mrs. D. Johnston**, Artist, 712 Astor street, Milwaukee, Wis. Water Color Portraits a specialty.

**Clairvoyant Examinations From Lock of Hair.**—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

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Remedies sent by mail to all parts of the United States and Canadas.

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Address, MRS. C. M. MORRISON, M. D.
26-20tf P. Box 2519, Boston.

### New England Spiritualists Camp Meeting Association.

New England Spiritualists Camp Meeting Association will hold their Seventh Annual Camp Meeting at Lake Pleasant, Montague, Mass., from July 13th to Sept. 13th, 1880. Reduced fare from Buffalo.

Circulars containing full particulars sent on application by
J. H. SMITH, Secretary,
Springfield, Mass.
28 13 13

### Quarterly Meeting in Michigan.

The Religio-Philosophical Society of Rockford, Mich., will hold its next quarterly meeting on Saturday and Sunday June 12th and 13th, next. J. P. Whiting, of Milford, speaker. A cordial invitation is extended to all lovers of free thought.

E. B. KEECH, Secretary.

Rockford, Mich., May 31st, 1880.

### Grove Meeting and Basket Picnic in Michigan.

The Michigan Mutual Benefit Association of Spiritualists and Liberalists will hold their second annual grove meeting and basket picnic, in the beautiful "Island Grove," at Schoolcraft, Mich., on Sunday, June 13th, 1880, at 10 o'clock, a. m. J. H. Burnham, of Saginaw City, and Mrs. R. Shepard, the well known and highly gifted inspirational speaker, will address the meeting. Mrs. Olie Child Denslow, of South Bend, will furnish music for the occasion. An admission fee of ten cents will be taken at the gate to defray expenses of the meeting. Special excursion trains are expected to run on the different railroads, notice of which will be given by posters.

J. H. BURNHAM, Pres't.

MRS. IDA A. MOLIN, Sec'y.

### Meeting of Spiritualists in Michigan.

The Harmonial Society of Sturgis, Mich., will hold their Annual Meeting in the Free Church, on Friday, Saturday and Sunday, the 18th, 19th and 20th of June. Able speakers from abroad will be in attendance to address the people.

BY ORDER OF COMMITTEE.

### Spiritualists Camp Meeting in Pennsylvania.

The First Association of Spiritualists of Philadelphia, will hold a Camp Meeting at Neshaminy Falls Grove, Willett's Station, on the Bound Brook railroad route to New York, 19 miles from Philadelphia, commences on the 11th of July next, and continuing to the 15th of August.

For particulars as to charges for tents, boarding etc., apply personally or by letter, at an early day, to Mr. Francis J. Keffer, General Superintendent, No. 613 Spring Garden street, Philadelphia, or when in session, to him at Oakford P. O., Buck county, Penn.

Speakers of both sexes, eminent for talent on the public platform will be engaged.

28 15 12 JOSEPH WOOD.

### Convention and Camp Meeting of Michigan Liberals.

The Liberals of Michigan will hold a Convention and Camp Meeting on the Fair Grounds, at Lansing, the capital of the State, commencing Saturday, June 26th, and closing Monday, July 5th. The Camp Meeting will extend through the entire time, and will be devoted to social purposes, to the discussion of reformatory and liberal topics, and to a general agitation all along the liberal line. The Convention proper will meet on Saturday, July 3rd, and be in session on Monday the 5th. Its general work will be the discussion and perfecting of plans for the dissemination of liberal thought, and encouraging the formation of Liberal Leagues. Address,

S. B. McCRACKEN,
Managing Secretary,
Detroit, Mich.

### Iowa Spiritualist Camp Meeting.

The Spiritualists of Northern Iowa and Southern Minnesota will hold their Third Annual Camp Meeting at Seneca Park, near Bonair, Howard Co., Iowa, commencing June 30th, and ending July 4th or 5th. Dr. J. M. Peebles and Prof. S. Niles have been engaged as speakers. Mrs. H. N. Van [illegible], psychometric and business medium, and Geo. P. Colby, Clairvoyant and test medium, will be in attendance, and a general invitation is extended to all who feel interested to attend and take part in the exercises. On Friday evening there will be an Independence Sociable with music for dancing, and if desired, good music will be furnished for dancing every day from 4 to 7 or 11 p. m. Let all who can bring tents and bedding. Wood and hay will be furnished free to all campers. Com. of Arrangements, J. Nichols and Ira Eldridge, of Cresco; W. Nash and W. Brock, of Lime Springs, and G. W. Webster of Bonair. Bonair is on the Chicago, Milwaukee and St. Paul R. R. Letters of inquiry may be directed to G. W. WEBSTER, Bonair, Howard County, Iowa.

28 10 13

### Spiritualists Convention at Rochester, N. Y.

In response to an unsolicited invitation of the Rochester Spiritualists Association, a Quarterly Convention of Spiritualists of Western New York, will be held at Odd Fellows Temple, West Main street, Rochester, Saturday and Sunday, June 5th and 6th, commencing at 10 o'clock and holding three sessions each day. Mrs. Colby and Mrs. Taylor are engaged, and Mrs. Fox and G. W. Taylor are invited, and a number of others are expected.

A cordial invitation is extended to all to attend, and it is hoped this fraternal call from Rochester will meet with a hearty response from the surrounding country.

J. W. SEAVER,
G. W. TAYLOR, } Committee.
MRS. WM. HOX.

### Northern Wisconsin Spiritual Conference.

Again, we would notify the Spiritualists and Liberalists of Wisconsin that we are to have another of those grand three-day conventions in Omro, June 18th, 19th, 20th, 1880.

Our last meeting was a grand success in spite of the elements; let's make this a still greater one by all attending and showing our interest in the cause of Spiritualism.

E. V. Wilson is engaged and will give a seance Saturday evening and another Sunday afternoon at half past two o'clock.

J. O. Barrett, Mrs. S. E. Bishop, Dr. S. W. Stevens, J. Kenyon, [illegible], and Dr. A. B. Randall are invited to participate.

Every Spiritualist is requested to send the Secretary the name of every Free Thinker, that they may be notified of the meeting.

The friends will entertain free to the best of their ability. Efforts are being made to secure a first-class slate test medium.

WM. M. LOCKWOOD, Pres.
MRS. S. E. BISHOP, Vice Pres.
CORA B. PHILLIPS, Sec'y.
Papers please copy.

## Married.

Sunday March 28th, 1880, at the residence of Chas. R. King, Cleveland, Oswego Co., N. Y., by the Rev. Wm. Long, Eugene Mekenen, of Cleveland, and Maria E. VanHarson, daughter of Jacob V. R. VanHarsom (deceased) of Paterson, N. J.

A novel and pleasing episode was introduced into the midst of the ceremony. When the question was asked: "Who giveth this woman to be married to this man?" the mother of the bride—a Spiritualist and medium—stepped forward, and taking the bride's hand, said:—"I give Maria to Eugene; and may the white-winged angel of peace hover over you both every hour in the future—every hour in earth life—so that you may both be ready, when the gate shall open, to enter into that higher state of existence beyond this earthly life."

## Passed to Spirit-Life.

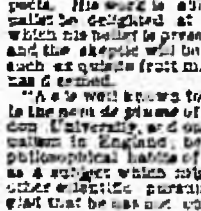
Benjamin Furnas was a native of Ohio, came to Iowa about 23 years ago, and passed to spirit-life, May 15th, in the 75th year of his age. His remains were buried with masonic honors, and a large concourse of relatives and friends were in attendance.

Bro. Furnas was a man of sterling worth, intelligence, with a social and pleasant nature, and beloved and respected by nearly all who knew him. His enemies were few indeed. He has been a devoted Spiritualist nearly ever since the advent of modern Spiritualism; has taken the Religio-Philosophical Journal nearly ever since its first issue, and also the *Banner of Light* for a number of years. His faith was well founded, having received many convincing tests from time to time, which was a great source of comfort to him in his declining years, and the theme gladdened his thoughts and lighted up his countenance with a brightness that no earthly subject could.

C. F. MILLER.

Lattaville, Iowa.

## New Advertisements.



My New Illustrated Price List describing over 100 Gold and Silver American Waltham Watches sent for a 3c stamp. It tells how I send watches to all parts of the U.S. to be examined before paying any money. Undoubted reference. N. H. White, Jeweler, Newark, N.J.
28 15

Those desiring to aid, pecuniarily or otherwise, in the promulgation of the Platonic Philosophy will please address Platonist, Box 150, Osceola, Mo. 28 15

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28 15

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# Voices from the People.

## AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

### Loneliness.

BY MRS. J. A. CARPENTER.

I sat beside my window,
From twilight e'en till night,
And watched in lonely sadness
The day's departing light.

I thought "in all the world wide,
There's none so lone as I;"
And yet I knew that loved ones
Were kindly waiting by.

I listened to the night bird,
His dull and plaintive cry,
And thought, in the dismal forest
There is one as lone as I.

I heard again in the distance,
The gurglings of a frog,
While breathing forth his litany
From his throne upon a log.

Each sound that reached my window
Seemed the same sad tale to tell,
That to all God's humble creatures
The same sad lot befell.

But I knew the thought was a phantom—
Shade of a tale untrue—
For an angel voice seemed saying
"We are watching, dear, o'er you."

### The Follies of J. Murray Case.

To the Editor of the Religio-Philosophical Journal:

In your issue of May 22nd I notice an article entitled, "Follies of Spiritualists," to which I wish to make some reply. The writer of the article referred to, starts out with this assertion, "I have never been anything but a Spiritualist," and "I have been influenced more or less by invisible agencies from my very infancy, yet during all those years I have never been able to detect or recognize any individual control, or know from whence or from whom this peculiar influence comes," and then after going on in this strain for awhile, he suddenly turns directly about, and not only proves by the rest of his article that he is no Spiritualist, but, also, that he knows very little, if indeed, anything at all of the subject on which he pretends to treat. He uses the phrase, "So-called trance mediums." It would seem that the gentleman does not believe in trance mediumship. I would like to ask him if he can tell me from what source comes the proof of Spiritualism, and by what agency do we get reliable spirit communications, if not through the agency of trance mediumship? He would debar our relatives, as well as all the honored and illustrious dead of all times and ages from ever communicating with us. Allow me to ask him what spirit he would like to have influence and control our mediums?

Spiritualism as well, as any other religion must have some foundation rock, some firm basis, without which no creed or doctrine, however plausible, can commend itself to the candid thinker; but it seems that Mr. Case not only destroys any such foundation, but declares himself a firm believer in a creed which has no support outside the mere imaginings of his morbid brain, for he says, in speaking of being entranced, "I simply feel that my brain is illuminated." The mere statement that Mr. Case makes with regard to his being or having been influenced by invisible agencies, should not be accepted as truth, simply because his assertions are entitled to no more credence than are the assertions of any other man who is writing upon a subject of which he has no practical knowledge.

Mr. Case also says, "I have long been convinced that all trance speakers who profess to speak in a perfectly unconscious condition, are practicing a certain degree of deception," and he says that you will find "their words, thoughts and sentiments the same as in their normal state." Now, one thing to me is very evident, that Mr. Case has never seen a medium in a perfectly unconscious state, and if he has witnessed such a phenomenon he does not dare to own it, as such an admission would be virtually acknowledging himself an impostor and a fraud. Mr. Case, please answer me this one undeniable fact, whence comes the invisible power that takes possession of a little child and causes it to speak and to write in, to it, an unknown language, and using words that any orator cannot excel and but few can equal?

Mr. Case furthermore says, "When I see a book in which some spirit is assumed as author, I regard it, first as a fraud, and second that it may be expected to abound in unscientific and imaginary notions without any reason to substantiate them."

Now it is not our intention to say anything at all derogatory to the common sense or intelligence which Mr. J. Murray Case is *supposed* to possess, but this we will say, that should we read the sentence referred to anywhere but in an article penned by him, we should certainly conclude that the author of it was, to say the least, very badly posted on the subject of Spiritualism, and a little lacking in the *upper story*; because, in the first place, it sounds bigoted; secondly, it shows a lack of knowledge of the fundamental principles of Spiritualism, and lastly it shows a lack of common sense.

I would like to have Mr. J. Murray Case tell me by what authority he calls all trance mediums *liars* and *deceivers*? It seems he is taking very broad grounds and assuming a great deal more than he would like to be called upon to prove. Who is this man that he dare slander those who are the chosen vessels by which our relatives and friends as well as the illustrious dead commune with us.

One word in conclusion, dear JOURNAL: I would like to ask Mr. Case, how were you convinced that all trance mediums were deceivers and frauds? Have you ever been a trance medium? and do you know this by an experimental knowledge? Please give this your earnest consideration, and answer without any equivocation if you have to employ as a help "spiritual inspiration."

A TRANCE MEDIUM.

### Spiritualism in Texas.

John W. McDonald, a prominent Spiritualist of Texas, and with whom we are well acquainted, gives an account in the Texas *Spiritualist* of a seance he attended at Houston, Mrs. Painter, the medium. He says:

"Mrs. Painter was influenced by an Italian lady, once an opera singer. She was made unconsciously to play the piano and sing, and such a voice, and such singing and playing—I never heard better, and I have been to the opera in New Orleans, New York, Philadelphia, St. Louis and Chicago, heard the best professional people that ever stood on an American stage. Then Mrs. Painter returned to the table, where we sat joined hands all the time, and we had spirits touching each of us frequently, and the call bell on the table was rung in answer, one, two, three, and it was made to keep time and join with us when we sang. All this time Miss Annie was influenced to do her part—and it was a beautiful and grand part. After the opera Mrs. Painter returned to the table and was influenced by Mrs. Sullivan's sister and imitated her exactly and gave elegant tests and descriptions, etc. All of a sudden, Mrs. Painter told us to rise quietly and quickly, go to the next room, sing and keep harmonious. Well, all things being fixed and a dark curtain put over the door, after we became quiet Dick Booth materialized plainly. He showed his face, his moustache being plain to be seen by me as ever I saw it in this life."

### Letter from A Miltenberger.

SIR—You have two editorials in the JOURNAL of May 22nd, (I refer to "The Power of the Spirit over Matter" and the "Decline of Faith,") which are both very commendable for their tone and spirit; and in this connection, I wish to state—and that is the object of this letter—that you have facilities for reading the religious papers—which I would not if I could—and extract such matter as will interest your readers, showing them how the truth is slowly but surely growing in the minds of men, and I for one, can at least show my appreciation of it, by letting you know it, and thanking you for it.

### Christian Spiritualism and Modern Spiritualism.

Over the signature of D. H. Hamilton an article appeared in the JOURNAL of May 22nd, asking for "some one to tell him the difference between christian Spiritualism and modern Spiritualism?" In his first paragraph he says:

"Wanted to know the difference between christian Spiritualism and any other Spiritualism; and if all kinds of Spiritualism do not relate through inherent law to a progressive immortality? and if so, is not all Spiritualism of whatever name one and the same thing in essence, and does it not grow out of the relation of spirit to matter in its various degrees of development?"

In attempting to answer Brother Hamilton, I assume not to dogmatize, or claim to be wiser than he or many others who are much more able to answer his questions than I am, yet I will try to answer a few of his questions according to my own convictions of truth, trusting that honest discussion will in some measure result in the interest of truth. I concede there are two kinds of Spiritualism, which widely differ in their character and effect; or, in other words, two kinds of inspiration, the one emanating from the spirit of Christ, the other from the spirit of anti-Christ.

Humanity is divided into two classes, the believers in religion, and the unbelievers; the believers are those who are "saved;" the unbelievers are those who are "damned" or condemned. We as Spiritualists know by experience that when we fully embraced the truth of the soul's immortality, we were then "saved" from the dismal gulf of a cold and cheerless materialistic faith, in which we were blind and a stranger to the least ray of spiritual hope and comfort. All materialists live in a hell continually, and experience an unrest which is the "worm that dieth not and the fire that is not quenched." Like the troubled sea they are busy in casting up mire and dirt.

Modern Spiritualism has opened the door of salvation to this class and millions have entered and are saved by faith in immortality. A "Christian Spiritualist" is one who believes that Christ is the son of God, and that he "brought life and immortality to light in his gospel" and established in connection with his twelve chosen apostles the only plan of salvation by which man can be fully saved from sin. He taught that purity of life only opened the portals of the kingdom of heaven and that this purity can only be attained through the baptism of the Holy Ghost, hence the difference between christian and modern Spiritualism. "All Spiritualism is the same in regard to its connection with matter, but in regard to its effect and character, it is as wide apart as the poles. I am aware that modern Spiritualism teaches the doctrine of universal salvation and endless progression for all, but from whence does this doctrine come? If I rightly apprehend it, it comes from those spirits who when in the body believed in that doctrine among which are, no doubt, a liberal sprinkling of scientific minds and great philosophers, so called, and who to-day control the spiritual rostrum. Let us hear from higher spirits before we form our opinion, for we may have much to discard when a higher light shines upon us; the history of the past offers no hope to Spiritualists through the medium of materialistic spirits. Again you say:

"Catholicism, Christianism, Armenianism, Swedenborgianism seem to me but a part of modern Spiritualism, which the unsectarian Davis has completely reconciled in his Harmonial Philosophy; and how it is that any modern advocates of Spiritualism based on law, science, anthropology, universology, and reason can narrow themselves down so as to be satisfied with the term christian Spiritualist, I can not see. Why do they? Will somebody tell?"

Spiritualism, by virtue of its profession of faith in immortality, has allied itself to every religious system, yet is not one with them: when it admits the necessity of the baptism of the Holy Ghost as essential to complete salvation, then modern Spiritualism and christianity will be one.

S. D. W.

### Hark! 'Tis the Amazon Drum.

Mrs. Matilda Joslyn Gage in a recent number of her paper, announces that if the Republican National Convention now in session in Chicago, shall not insert a plank into its platform, advocating woman suffrage, while there may be ladies whose sentiments are too inert for immediate action, yet she, Matilda J., is for immediate gore. She reminds the battle-snuffing war mares of her conquering sex, that the Amazons founded the first republic, but by the pardonable rapidity of style which would naturally characterize a Zenobia or a Joan of Arc, she omits to mention that this was the only republic ever presided over by a queen. Far be it from the critical and warlike spirit of Matilda J. to perceive that the myth of the Amazons or "breastless women," is a clever satire invented by the tyrant man, to inculcate in the infant Greek female mind the lesson that to become warriors they must suffer the mutilation of all that is most tender and attractive in them as women. She knows better. She knows that all that is needed to secure to women the fond and affectionate concession of every prerogative, is that she shall rise up in her common manhood, demand all of his rights in addition to her prerogative, and ply the heart of man with repeated doses of information from the muzzle of a lady's revolver. A general St. Bartholomew's day for all recreant Republican and Democratic Congressmen, followed by a few first-class funerals, would settle the question.

Mrs. Gage is on the right track. She has discovered that human government, so far as men have ever had any hand in it, is founded on force, and not on compact, as was so extensively taught by sophists in the period of the Declaration of Independence. It is not only founded on force, but it is very largely run by fraud. This and this only is the reason why women have not been admitted into the keen and exquisite delights that are incident to standing in a line of boors and bumpkins, for half a day in order to vote for some boor or bumpkin in the hope that he will ultimately vote for some gentleman you don't know, to fill an office, whose functions and requirements you don't comprehend. Universal suffrage is vastly like Ingersoll's idea of prayer; it has rock at the bottom of it, a vacuum at the top of it, and air running between to keep up the connection. Such as it is, however, admission to its glorious rights is to be won not by bringing down heaven from above, but by raising hell from below. Men get their rights by fighting for them. Women get certain prerogatives, which in some cases work very well and in others are good for nothing, by coaxing for them; i. e., by making themselves amiable.

It is a simple question with women whether the rights they demand are worth the sacrifice of the prerogatives they enjoy. For it is a singular but irreversible law of the human mind, whether male or female, that while rights are only won by fighting, prerogatives are only bestowed in return for devotion, kindness and service.

There is no reasonable doubt about the fact that the 20,000,000 women of the United States, by cutting off their right breasts so that there would be nothing to interfere with planting the butt of a musket firmly against their right shoulders, and by their firing off the musket at the right man, could in a single day become the mistresses of the country. The continuation of the population could be brought about, as it is reported to have been among the Amazons, by admitting the Gargareans of the surrounding nations once a year for one day only. The male children could be sent to the Gargareans or put to death. Some policy of this kind is imperatively needed to fill up our neighboring states of Canada and Mexico. We are glad to see that Mrs. Gage's attention has been strongly directed to the Amazon precedent and that she perceives the necessity for gore. When she has got the bull well by the horns we shall endeavor to report impartially the proceedings of the bull.

H. MANN.

### Sympathy for Prisoners.

To the Editor of the Religio-Philosophical Journal:

To meet the expressed desires of the poor unfortunate prisoner, Abner Horton, as appears in your JOURNAL of the 24th April last, I herewith enclose to your address a postal order for three dollars, as a subscription to your invaluable paper to be sent occasionally to the prisoner.

With sincere wishes for yourself and the noble cause in which you are engaged. I am, dear sir, fraternally yours,

JNO. TOD.

Abner Horton having been provided for, we place this amount to the credit of Chas. Heltman, Michigan city, Ind., another prisoner who is anxious to read the JOURNAL.

### Brooklyn, N. Y. Spiritual Fraternity.

With the thermometer up into the nineties, it could hardly be expected that we should have but a very few at our meeting to-night, but our hall was well filled, and notwithstanding the unparalleled heat of the last few days, those present remained deeply interested to its close. Dr. Dumont C. Dake, who has recently moved to our city, had been invited to give some of his own personal experiences, which were deeply interesting. He then proceeded to show how earnestly he had tried to accept the creed of a sect, being brought up in the strictest orthodox faith, his parents being close communion Baptists. He gave a graphic account of his own development as a healer, and of the change that had taken place, not only in his religious belief but in his very life. He paid a high compliment to Andrew Jackson Davis and his earlier works, as aids in bringing about this result, and in a quiet and modest way, he told of his own magnetic powers as a healer, and how he was led from farm to city, and even told where he could find the dear companion of his life labors, through spirit communication. Among other incidents he related an interesting fact, that when the great fire was raging in Chicago, he was in New York city, and as the fire had swept over the part where he resided, he tried to get some information as to the safety of his home and of his wife whom he had left there, and through Dr. Slade he received a communication on a slate, and written without any human hands, assuring him of the safety of his property, and the loved ones surrounded by the devouring element. This was subsequently confirmed when telegraphic communication between the two cities were restored. The doctor occupied an hour in his narrative, and his remarks were listened to with profound interest.

Dr. Tanner, of Minneapolis, Minn., was present with us to-night. Dr. T. has been somewhat known by his interest in the "Mollie Fancher" case, and by his replies to Dr. Hammond's assumptions and egotism. He has visited Miss Fancher several times, and called upon her to-day. He told how he had been a materialist for many years, and that he was a pupil of Dr. Richmond, who had the discussion with Prof. S. B. Brittan several years ago, in which the former stated the fact of witnessing with Hon. J. R. Giddings, wonderful physical phenomena at the residence of Capt. Cole. At the captain's house was a lady, a student of medicine, who in her study of anatomy, had a human skeleton, and it would take a musket, (several of them being stored in the house) and at command of the medium it would go through the military evolutions with correctness, and not only this would occur but the very guns themselves would also go through evolutions, and show an intelligence outside of any one visible.

The doctor gave many other interesting incidents illustrating how he had come to be a Spiritualist. He urged those who were in the Christian Churches to remain there and to spiritualize the same by their presence. He paid Prof. J. R. Buchanan a deserved compliment for his great labors in the cause of Spiritualism, and urged us all to live lives of purity and in accordance with the teachings and life of the lowly Nazarene. Dr. Tanner is a very interesting speaker, and we hope on a future occasion he may favor us with more facts and experiences.

Wm. R. Tice gave also some very interesting experiences. He has given much attention to the phenomena, and has been the target for many months for the venom of the editor of "Mind and Matter," published by one Roberts, in Philadelphia. This bitter and libellous attack was caused by Mr. Tice's efforts in Brooklyn and Philadelphia, in exposing one Alfred James. He stated that he had commenced a suit for libel against the editor of that paper. Mr. Tice gave an account of his having a séance with a boy medium in Philadelphia, at the residence of Col. S. P. Kase, where writing was produced from the finger of this lad, and also from his own, and that leaves and flowers of different colors would also be produced on paper by this boy simply placing his finger on the same. This was done in the light, and under such conditions as made it impossible for fraud to occur.

D. M. Cole was the last speaker. He said that he probably had less of personal experiences than many who were present, but he was glad to hear all of the speakers to-night, tell of the good that Spiritualism had done to him, in the unfolding of their moral and spiritual natures. He said that Spiritualism had been a means of great good to him, as it had caused him to grow, and he urged upon all who were interested in the phenomena to study the laws and principles by which they were governed and controlled, and if they turned their thoughts and efforts in this direction, that they would soon become an uplifting power in the land. A good many strangers were present and our meeting was marked as usual by close attention.

In behalf of our Fraternity I wish to thank the editor of the JOURNAL for his courtesy in publishing the weekly reports of our meetings. The writer knows that he has imposed upon his good nature by the length of some of the reports thus furnished, but the deep and general interest manifested all over the country in our work and efforts, is his apology, and he will try to condense these reports in the future, which at best are imperfect and fragmentary.

Spiritualists every where, we thank you for your sympathy and interest in our Fraternity, and hope hundreds of like associations may be organized on the same basis. When in our city, come and see us and help us by your presence, and mingle your magnetic forces with ours to aid us in establishing a true, rational Spiritualism all over the world.

S. B. NICHOLS,
467 Waverly Ave., Brooklyn, N. Y.

### The Methodist Book Concern.

A good Methodist, in a communication in another column, solemnly arraigns the management of the Book Concern for printing in its job department, six or eight years ago, a work on Spiritualism. The Book is Dr. Wolfe's, and in it are narrated by Editors Plimpton and Donn Piatt, the startling experience of those religious investigators with the medium Mrs. Hollis. That the narrative of Plimpton and Piatt and Wolfe, are not good Methodist literature is clear enough. There are times, though, when the regular publishing business of the Church does not provide sufficient work for the machinery and hands, and to give them employment, outside work is taken. It was perhaps, at such a time, that Wolfe's heresy was set up. Before books are printed the indorsement of editors as well as agents is required, but in the case of job work, not published or sold by the agency, supervision is naturally much less strict. That the affairs of the Western Book Concern have been administered on sound business principles, at the same time that important interests of the Church have been aided by its revenues, is apparent from the prosperous exhibit made elsewhere in the report of Bishops.—*Cincinnati Gazette.*

"A Methodist of thirty years" criticises the "Methodist Book Concern" in the *Gazette* for publishing works designed to illustrate the truths of Spiritualism. In the publication of Dr. Wolfe's Startling Facts, the type of the "Methodist Book Concern" was never put to a more exalted use, or one more in harmony with Deity and the angel world.

We hope the time is not far distant when, illuminated with the light of the Harmonial Philosophy, the members of this same "Concern" will devote their energies exclusively to the publication of works designed to illustrate the beautiful truths of Spiritualism, thereby making amends for the immense amount of trash they have been instrumental in putting before the world, and placing themselves in harmony with John Wesley, who was a firm believer in Spirit communion.

When you lay the body of your friend away in the grave, it seems as if that was the end, and were it not for the silent monitor within the soul, we should say that is the end; but hope whispers of other days when the one laid away shall be seen, the voice now hushed shall be heard again, and the closed eye shall sparkle again.

### Scotch Ghosts.

Hugh Miller, in his "Schools and Schoolmasters," gives an instance from his childhood which seems to rank him among veritable ghost seers. He gives a reminiscence of that night when in the wild and fatal tempest his father went down at sea. His mother had just received a cheerful letter from his father, so that there were no forebodings in the dwelling. She was sitting, plying her cheerful needle by the household fire; the door had been left unfastened, and she sent little Hugh to shut it; it was in the twilight. "A gray haze," he says, "was spreading a neutral tint of dimness over the distant objects, but left the near ones comparatively distinct, when I saw at the open door, within less than a yard of my breast, as plainly as ever I saw anything, a dissevered hand and arm stretched toward me—hand and arm were apparently those of a female; they bore a livid and sodden appearance, and directly fronting me, where the body ought to have been, there was only a blank transparent space, through which I see the dim forms of the objects beyond. I was fearfully startled, and ran shrieking to my mother, telling what I had seen; and the house-girl, whom she next sent to shut the door, apparently affected by my terror, also returned frightened, and said that she too had seen the woman's hand."

In the University of St. Andrews a custom obtains that, on the death of a professor, intimation of the event is conveyed by messenger to the other members of the institution. In 1813, an aged professor was very ill, and his decease was expected daily. One of his colleagues sat down to his usual evening devotions with his household. His wife was reading a portion of Scripture when watch in hand, the professor asked her whether it was not precisely half-past nine. The lady taking out her watch, answered that it was. When the services was concluded, the professor explained that at the time he had interrupted the reading he had seen his ailing colleague, who had signalled him an adieu. He felt satisfied his friend had then expired. Not long after a messenger arrived, reporting that Dr. H. had died that evening at half-past nine.

There is a singular story connected with the death of Mungo Park on his second great African expedition. His sister, Mrs. Thompson, lived with her husband on their farm of Myreton, among the Ochils. She had received a letter from her brother, expressing his hope that he would shortly return home, and saying that she would not be likely to hear from him again until she saw him on his return. Shortly after this she was in bed; she instantly saw her brother, the great traveller, open the door and walk toward her in his usual attire. She expressed her delight, sprang up from the bed, stretched out her arms to embrace him, and only folded them over her own breast. By the dim light she could still only believe that he had stepped aside, that he was, perhaps, joking with her; and while she was upbraiding him for retreating from her, her husband came into the room and assured her of her delusion. This was the last that was heard of Mungo Park; the date of his death is unknown. Mrs. Thompson is described as a shrewd, intelligent woman, not at all inclined to superstition, but she always believed that his death took place at the time when she imagined he had returned to her at Myreton.

Some of the spectres, or visions, of the Highlands of the old time seem almost like allegories.

A farmer, whose high character gave him great influence in his elevated hamlet, lost his children, one after another; at last he lost a little child who had taken great hold on the father's affections; the father's grief was intemperate and quite unbounded. The death took place in the spring, when, although the sheep were abroad in the more inhabited Lowland, they had to be preserved from the blasts of that high and stormy region in the cote. In a dismal, snowy evening, the man, unable to stifle his anguish, went out lamenting aloud; he went to the door of his sheep cote to take out a lamb he needed, and he found a stranger at the door. He was astonished to find, in such a night, any person in so unfrequented a place. He was plainly attired, but with a countenance singularly expressive of mildness and benevolence. The stranger very singularly asked the farmer what he did there amidst the tempest of such a night. The man was filled with awe, which he could not account for, but said he came there for a lamb.

"What kind of a lamb do you mean to take?" said the stranger.

"The very best I can find," answered the farmer; "but come into the house and share our evening meal."

"Do your sheep make any resistance when you take away the lamb, or any disturbance afterward?"

"Never," said the farmer.

"How differently am I treated," said the traveller: "when I come to visit my sheepfold, I take, as I am well intitled to take, the best lamb to myself, and my ears are filled with the clamor of discontent by these ungrateful sheep whom I have fed and watched and protected."—*The Leisure Hour.*

### Henry Slade.

A reporter of the Daily *Dispatch*, of Joplin, Mo., has been investigating Spiritualism through the mediumship of Dr. Slade. He says:

Dr. Slade is a man of rare personal attractions, stands at least six feet high, and according to his own statement, is nearly thirty-seven years of age. He has been married but is now a widower, and was born and raised in the City of New York. He has been a medium ever since he can remember, and stated to the reporter that at the tender age of five, he saw the spirit of his dying sister arise from her death bed and ascend towards Heaven. He has been travelling as a medium for twenty years, and has visited nearly all the civilized parts of the globe.

A *News* reporter, who was present, addressed the following letter to his deceased father:

Dear Father—Can you tell me the whereabouts of brother Thomas?

An answer was immediately received to the above, saying:

Dear Son—Your brother Tom is in Australia.

J. C.

Let it be understood that Mr. Chatham had believed his brother dead, not having heard from him for a period of ten years. Just before the answer to the question was received, the presence of the spirit of the departed loved one was manifested by two gentle raps, as though they were made by the hands of a loving mother, on Mr. C.'s shoulder, and who, upon receiving the same, permitted a serious look to overspread his countenance.

Mr. Carson of the *Herald*, wishing to learn the whereabouts of a friend, wrote the following to a departed friend:

Dear Friend—Where does Wm. Kelly live?

An answer was shortly received as follows:

Dear Friend—I am not able to inform you where friend Kelly is.

The *Dispatch* reporter wrote a message to his friend, whose presence was announced by gentle taps on his arms, and once, the chair on which he was sitting, was picked up and turned almost half round. A few seconds elapsed only, when the message quoted below was written and handed to the reporter, who had commenced to believe that his day of judgment was near at hand. The letter was as follows:

"I would like to talk more with you at some other time."

D. A. COX.

Other manifestations were received that the Spirits were present. Rappings were distinctly heard in all parts of the room, and once the table was lifted from the floor.

Without doubt the doctor seems to hold a great power with those in the unknown world, and as the writing of the pencil on the slate could be seen and heard, the consternation of the reporters was great, indeed. And after receiving messages written in the old familiar style, and which they readily recognised as that of departed friends, they were satisfied that the doctor was then holding a meeting with the residents of that land "where the weary are at rest, and from whence no wanderer returneth, except in spirit."

The doctor picked up the accordeon and taking hold of the bellows side held it under the corner of the table with one hand, when the invisible musician began playing a fine selection of sacred music. Every portion of the key-board could be plainly seen and the keys could be seen moving, but no hand or device could be seen upon them. The "spirit" favored the astonished listeners with two selections, which ended the sitting and the reportorial trio emerged from the "spirit circle" with optics considerably distended.

### Letter from W. Harry Powell.

To the Editor of the Religio-Philosophical Journal:

In a recent issue of your paper there appeared an article written by one W. W. Currier, of Haverhill, a weak and malicious attack upon me! The facts that he stated are entirely untrue. I have been thoroughly tested by men of good judgment and ability, to which hundreds will testify. I attribute his foolish article to jealousy and malice, as he claimed his daughter to be the most wonderful physical medium in the world, "in the dark." Accompanying this, I send you a copy of the Haverhill *Gazette* with my challenge to the said Currier, which he got out of by saying he was not a gambling man, and that I mistook my man altogether, which in one sense of the word, I did.

A CHALLENGE.

BOSTON, Sept. 25, 1879.

*Editor of the Haverhill Gazette*.—I hereby offer and send the following challenge to Walter W. Currier, of your city: I, W. Harry Powell, Slate Writing Medium of Philadelphia, will meet the same Walter W. Currier, in a test séance for the sum of one thousand dollars, the same to be deposited in the hands of Mr. Epes Sargent, of Boston; the condition to be as follows: W. W. Currier to have six representatives, I to have six persons I may select; my mouth to be tied up and left hand to be tied behind me, and any new suit to be put upon me; and a referee to be a professor of any of our medical colleges, that is unknown to both of us. Should writing be produced the said Walter W. Currier to forfeit one thousand dollars, and I to lose the same amount in case we have no writing. By publishing the same you will oblige, yours respectfully,

W. H. POWELL,
Slate-Writing Medium of Philadelphia.

N. B.—The professor to decide whether I am in my normal condition.

### A Dream.

One of my neighbors, a lady, dreamed that she was sick (she is not well) and a lady came to her and handed her a bottle, telling her to smell of it, and that it would make her feel better. She was lying on her back with her infant on her right arm, and as she reached for the bottle with her left hand, she spilled some of the contents, which she found to be camphor, on the child's clothes. The family arose as usual, the child lying until breakfast was ready, when it awoke. Their girl twelve or thirteen years of age, went to get the child, when she exclaimed, "Mother, how strong it smells of camphor." Not believing it, she passed into the room and then realized the truth of her statement. The husband and all the rest of the family smelled the camphor. They tell me that they had not had camphor in the house for many months. The lady is in good standing in the Baptist church. Many more curious things have happened in the same family.

CHAS. CLARK.

### Notes and Extracts.

**Spiritualism** may be justly considered a leveler of old-time fortifications built by our forefathers.

**Spiritualism** is now, and ever will be the vitalizing force of the world, because spirit is divine.

**One** of the most important things for the world to learn is that there is no such thing as death.

**A heaven** purchased by the labor, or suffering of another, would be too cheap to be worth anything.

**By** privations, disappointments, sorrow, hardship and much suffering, we learn how to appreciate blessings.

**Since** a true knowledge of nature gives us pleasure, a lively imitation of it in poetry or painting must produce a much greater.

**Either** the future or the past is written in every face, and makes us, if not melancholy, at least mild and gentle.

**The** science of astrology became in time a convenient engine in the hands of priests. They taught that gifts and sacrifices, praises and adorations, would please the deities, and propitiate the evil deities, whatever might be the directions.

**To** suppose that spirit life meant nothing more than a release from present difficulties, would be a very unsatisfactory termination of life's duties. If all cares and all the ties of friendship cease with the primary state of existence, then it would be of small moment whether the affections were cultivated or not.

**Astrology** is the outcome of astronomy. For thousands of years the world believed that the earth was the centre of a system round which heavenly bodies revolved, namely, the Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn. Each of these heavenly bodies was supposed to exercise a certain influence on mankind, malignant or beneficial. The names of many of these influences have become fossilized in the English language. We use the words mercurial, martial, jovial and saturnine, without reference to their astrological origin. In ancient times each of these influences was identified with the heavenly body, and more or less personified and deified. A day was set apart for the worship or propitiation of each. This led to the institution of weeks, with the worship of the Sun on the first day of the week. Four weeks made up a moon or a month; and for a long time twelve moons were supposed to constitute a solar year.

**As** the Pyramid is the mathematical embodiment of ancient scientific theology and prophecy, so the mysterious Sphinx is the interpretation of the mystery of mind in its operations through matter, and was a mechanical contrivance so constructed as to enable spirit voices to be heard upon the outward air by those who would fain consult the oracle. As the Delphic oracle in Greece was said to speak, so the Egyptian Sphinx was made a medium of communication between the spiritual and material worlds. It is absolutely possible that 'ere long similar wonders will have been outwrought in this land. All the wisdom of the Orient is at this hour flooding the Occident with spiritual and intellectual light. Reason discovers the form, calling to her aid Astronomy, Chemistry and the exact sciences. Generally she explains the shrine of the spirit; but Inspiration's sacred province is to act as interpreter, voicing the thought that designed the structures, interpreting the mystic degrees of life there shadowed forth. Eminent scientists have seen in the sarcophagus only a measure for grain. The discerning eye of the spirit peers back over four thousand years of earthly time, and sees in it a wondrous tomb, not indeed the sepulcher for the lifeless body of a defunct monarch, but a bath in which the novitiate must be plunged when he had overcome the seductions of the flesh, emblematizing the death unto sin and new birth unto righteousness.—*W. J. Colville.*

**In** searching for the origin of mythological legends and mysteries, as well as for the more simple forms of fetish worship, antiquarians and philologists easily reach the point where their sciences meet. Having made it clear that all nations which have attained a certain degree of civilization, have the same deities under different names, with such light varieties of function and character as can be traced to the circumstances of their origin, archæology and philology have relegated them, with few exceptions, to the forces of Nature and the movements of the heavenly bodies. The fetish worship of uncultured tribes has till very lately been believed to be a simple adoration of stocks and stones, of animals or of the most barbarous idols. All these opinions are, however, undergoing a change. Professor Max Muller, in his recent lectures, has shown that a spiritual idea may be found under the lowest fetish worship, and though he has not entered into the origin of symbolism, has proved that the outer form in most cults is only the outward and visible sign of a visible truth. Mr. Gladstone has given great help towards the next step in the study of mythology by his learned and most instructive comments on the imagery of Homer. But I think a new light will be thrown on all matters belonging to mythological and inspired writing, by the application of our knowledge of mesmeric and spiritual phenomena. If this does not help us to interpret all that has hitherto been puzzling, it will at any rate enable us to understand much that has been held doubtful, and also much that is thought to have been given as literal history.

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THE

# CHICAGO & NORTH-WESTERN RAILWAY

—IS THE—

Oldest, Best Constructed, Best Equipped,

RAILWAY OF THE GREAT WEST.

It is to-day, and will long remain the

Leading Railway of the West and North-West.

It embraces under one Management

2,380 MILES OF ROAD

and forms the following Trunk Lines:

"Chicago, Council Bluffs & California Line,"
"Chicago, Sioux City & Yankton Line,"
"Chicago, Clinton, Dubuque & La Crosse Line,"
"Chicago, Freeport & Dubuque Line,"
"Chicago, La Crosse, Winona & Minnesota Line,"
"Chicago, St. Paul & Minneapolis Line,"
"Chicago, Milwaukee & Lake Superior Line,"
"Chicago, Green Bay & Marquette Line."

Map of the Chicago and Northwestern Railway.

It is the only Road in the West running the celebrated Pullman Hotel Cars between Chicago and Council Bluffs.

It is the only Road running the Pullman Palace Sleeping Cars either way between Chicago and St. Paul, Green Bay, Freeport, La Crosse, Winona, Dubuque, McGregor, Milwaukee.

Tickets over this route are sold by all Coupon Ticket Agents in the United States and Canadas.

Remember, you ask for your Tickets via the Chicago & North-Western Railway, and take none other.

MARVIN HUGHITT, Gen'l Manag'r, Chicago, Ill.
W. H. STENNETT, Gen'l Pass. Ag't, Chicago, Ill.

27-14-29-17

## RAIL ROADS.—TIME TABLE.

### CHICAGO AND NORTHWESTERN.

Ticket Office—62 Clark street, Sherman House, and at depots.

*COUNCIL BLUFFS AND OMAHA LINE.*

Depot corner Wells and Kinzie streets.

| Leave. | | Arrive. |
|---|---|---|
| 10:30 a m* | Pacific Express | *3:40 p m |
| 10:30 a m* | Sioux City and Yankton Express | *3:40 p m |
| 9:15 p m† | Omaha and Night Express | ‡7:00 a m |
| 9:15 p m* | Sioux City and Yankton Express | §6:30 a m |
| 10:30 a m* | Dubuque Express, via Clinton | *3:04 p m |
| 9:15 p m† | Dubuque Express, via Clinton | ‡7:00 a m |
| 8:45 p m* | Sterling Express | *11:00 a m |

Pullman Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:30 a. m. No other road runs these celebrated cars west of Chicago.

*FREEPORT LINE.*

| | | |
|---|---|---|
| 7:30 a m* | Maywood Passenger | *7:45 a m |
| 7:30 a m* | Maywood Passenger | *7:15 a m |
| 9:15 a m* | Freeport, Rockford & Dubuque | *3:10 p m |
| 10:15 p m* | Freeport, Rockford & Dubuque | *6:30 a m |
| 12:00 m* | Elmhurst Passenger | *1:45 p m |
| 4:00 p m* | Rockford and Fox River | *10:45 a m |
| 4:00 p m* | Lake Geneva Express | *10:45 a m |
| 5:15 p m* | St. Charles and Elgin Passenger | *8:45 a m |
| 5:30 p m* | Lombard Passenger | *6:45 a m |
| 6:15 p m* | Junction Passenger | *7:20 p m<br>*8:15 a m |

NOTE.—On the Galena Division a Sunday passenger train will leave Elgin at 7:50 a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

*MILWAUKEE DIVISION.*

Depot corner Canal and Kinzie streets.

| | | |
|---|---|---|
| 8:00 a m* | Milwaukee Fast Mail | *4:00 p m |
| 8:30 a m | Milwaukee Special (Sunday) | 4:00 p m |
| 10:00 a m* | Milwaukee Express | *7:45 p m |
| 5:00 p m* | Milwaukee Express | *10:20 a m |
| 1:00 p m‡ | Winnetka Passenger (daily) | ‡3:40 p m |
| 9:10 p m‡ | Milwaukee Night Express (daily) | ‡6:45 a m |

*MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT*

| | | |
|---|---|---|
| 11:30 a m* | Lake Forest Passenger | 3:10 p m |
| 4:10 p m* | Kenosha Passenger | *9:10 a m |
| 5:00 p m* | Winnetka Passenger | *7:15 p m |
| 5:30 p m* | Waukegan Passenger | *8:25 a m |
| 6:15 p m* | Lake Forest Passenger | *7:25 a m |
| 11:00 p m* | Highland Park Passenger | *10:10 p m |

*WISCONSIN DIVISION.*

Depot corner Canal and Kinzie streets.

| | | |
|---|---|---|
| 9:30 a m* | Green Bay Express | *6:30 p m |
| 10:00 a m* | St. Paul and Minneapolis Express | *4:20 p m |
| 5:30 p m* | Woodstock Passenger | *9:25 a m |
| 4:45 p m* | Fond du Lac Passenger | *10:45 a m |
| 5:30 p m* | Desplaines Passenger | *7:30 a m |
| 6:30 p m* | Barrington Passenger | *8:15 a m |
| 9:00 p m‡ | St. Paul and Minneapolis Express | ‡7:00 a m |
| 12:00 m* | LaCrosse Express | *4:00 p m |
| 9:00 p m‡ | LaCrosse Express | ‡7:00 a m |
| 10:00 a m* | Winona and New Ulm | *4:00 p m |
| 9:00 p m‡ | Winona and New Ulm | ‡7:00 a m |
| 9:30 p m‡ | Green Bay and Marquette Express | ‡6:45 a m |

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

### CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

| Leave. | | Arrive. |
|---|---|---|
| 10:00 a m† | Davenport and Peoria Express | †6:45 p m |
| 12:30 p m† | Council Bluffs Fast Express | †3:40 p m |
| 12:30 p m† | Kansas City, Leavenworth and Atchison Fast Express | †3:40 p m |
| 5:00 p m† | Peru Accommodation | †10:30 a m |
| 10:00 p m†† | Council Bluffs Night Express | ‡6:20 a m |
| 10:00 p m†† | Kansas City, Leavenworth and Atchison Night Express | ‡6:20 a m |

*BLUE ISLAND ACCOMMODATION.*

| | | |
|---|---|---|
| 6:55 a m† | Accommodation | † 8:40 a m |
| 8:40 a m† | Accommodation | † 7:45 a m |
| 12:30 p m† | Accommodation | † 9:10 a m |
| 4:15 p m† | Accommodation | † 1:30 p m |
| 6:15 p m† | Accommodation | † 4:07 p m |
| 7:10 p m† | Accommodation | † 6:30 p m |
| 11:30 p m a | Accommodation | a11:00 p m |
| 1:15 p m b | Accommodation | b10:05 a m |

*Daily. †Daily Except Sundays. ††Daily Except Saturdays. ‡Daily Except Mondays. a Thursdays and Saturdays only. b Sundays only.

### CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

Union Depot, West Side, near Van Buren street bridge, and Twenty-third street. Ticket offices at 89 Clark St., Grand Pacific Hotel, and Palmer House.

| Leave. | | Arrive. |
|---|---|---|
| 12:30 p m* | Kansas City and Denver Fast Express, via Jacksonville, Ill., and Louisiana, Mo. | *3:40 p m |
| 9:00 a m* | Springfield, St. Louis and Southern Express, via Main Line | *8:00 p m |
| 9:00 p m‡ | Kansas City Night Express | ‡7:25 a m |
| 9:00 a m* | Mobile and New Orleans Express | *8:00 p m |
| 9:00 a m* | Peoria, Burlington and Keokuk Fast Express | *3:40 p m |
| 9:00 p m‡ | Springfield, St. Louis and Texas Fast Express, via Main Line | 7:25 a m |
| 9:00 p m‡ | Peoria, Keokuk and Burlington | 7:20 a m |
| 12:30 p m* | Pekin and Peoria Express | *3:40 p m |
| 9:00 a m* | Chicago and Paducah R. R. Express | 8:00 p m |
| 12:30 p m* | Streator, Wenona, Lacon and Washington Express | 3:40 p m |
| 5:00 p m* | Joliet and Dwight Accommodation | *9:10 a m |

J. C. McMULLIN, General Manager.
JAMES CHARLTON, General Passenger Agent.

EXPLANATIONS OF REFERENCES.—*Daily except Sundays. †Except Saturdays. ‡Daily. §Except Mondays. ‖Except Saturdays and Sundays. ¶Except Sundays and Mondays. aSundays only. bThursdays and Saturdays only. cSaturdays only.

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For Sale at the Office of this Paper.

| | | | |
|---|---|---|---|
| Banner of Light, | Boston. | 8 | CENTS. |
| Olive Branch, | Utica, N. Y. | 10 | " |
| The Spiritualist and Journal of Psychological Science, | London. | 8 | " |
| The Shaker Manifesto, | Shakers, N. Y. | 10 | " |
| Medium and Day Break, | London, Eng. | 8 | " |
| The Theosophist, | Bombay, India. | 50 | " |

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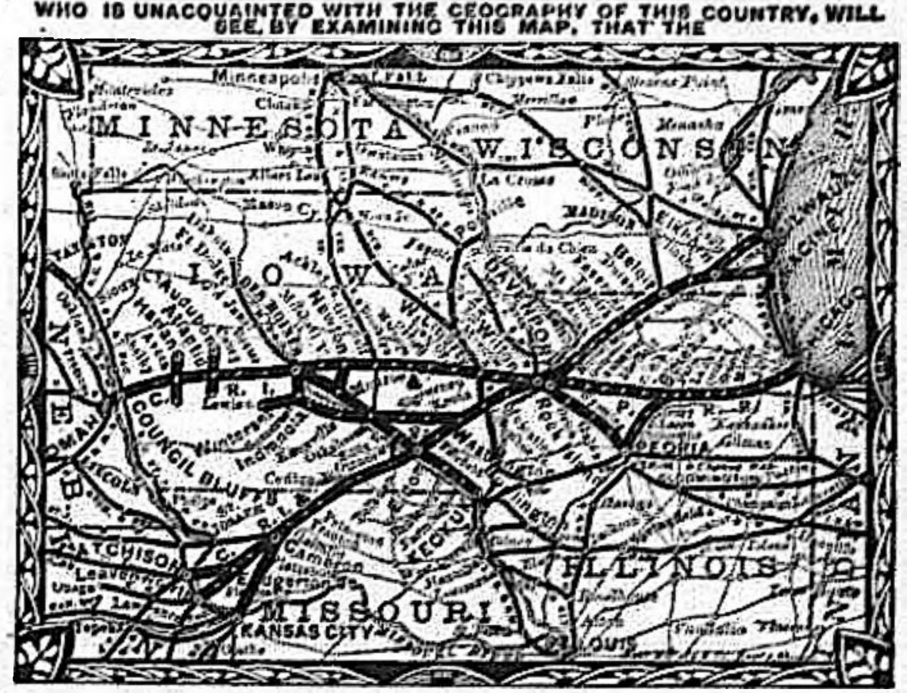
# A MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE, BY EXAMINING THIS MAP, THAT THE



# CHICAGO, ROCK ISLAND & PACIFIC R. R.

IS THE GREAT CONNECTING LINK BETWEEN THE EAST & THE WEST!

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Through Express Passenger Trains, with Pullman Palace Cars attached, are run each way daily between CHICAGO and PEORIA, KANSAS CITY, COUNCIL BLUFFS, LEAVENWORTH and ATCHISON. Through cars are also run between Milwaukee and Kansas City, via the "Milwaukee and Rock Island Short Line."

The "Great Rock Island" is magnificently equipped. Its road bed is simply perfect, and its track is laid with steel rails.

What will please you most will be the pleasure of enjoying your meals, while passing over the beautiful prairies of Illinois and Iowa, in one of our magnificent Dining Cars that accompany all Through Express Trains. You get an entire meal, as good as is served in any first-class hotel, for seventy-five cents.

Appreciating the fact that a majority of the people prefer separate apartments for different purposes (and the immense passenger business of this line warranting it), we are pleased to announce that this Company runs *Pullman Palace Sleeping Cars* for sleeping purposes, and *Palace Dining Cars* for eating purposes only. One other great feature of our Palace Cars is a SMOKING SALOON where you can enjoy your "Havana" at all hours of the day.

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At PEORIA, with P. P. & J.; P. D. & E.; I. B. & W.; Ill. Mid.; and T. P. & W. Rds.

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At GRINNELL, with Central Iowa R. R.

At DES MOINES, with D. M. & F. D. R. R.

At COUNCIL BLUFFS, with Union Pacific R. R.

At OMAHA, with B. & Mo. R. R. R. (in Neb.)

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At CAMERON, with H. St. J. R. R.

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PULLMAN PALACE CARS are run through to PEORIA, DES MOINES, COUNCIL BLUFFS, KANSAS CITY, ATCHISON, and LEAVENWORTH.

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Materialism, or a Spiritual Philosophy and Natural Religion.

BY GILES B. STEBBINS,

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*Editor and Compiler of "Chapters from the Bible of the Ages," and "Poems of the Life Beyond and Within."*

FIVE CHAPTERS.

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" 4.—The Inner Life—Facts of Spirit Presence.
" 5.—Intuition—The Soul Discovering Truth.

Passing out from the sway of creeds and dogmas, two paths open—one to Materialism, the other to a Spiritual Philosophy, with Mind as the Soul of Things. Which shall we enter? To give Materialism fair statement and criticism; to show it is a transient stage of thought; to expose scientific dogmatism; to show that Materialism and Spiritualism are unlike and opposite; to give fair statement of the Spiritual Philosophy, and a choice compendium of the facts of spirit-presence and clairvoyance; to show the need and importance of psycho-physiological study, and of more perfect scientific ideas and methods, to emphasize the inner life and the spiritual power of man, and to help the coming of a natural religion, without bigotry or superstition, are the leading objects of this book. Full of careful and extended research, of thought and spiritual insight, it meets a demand of the times, draws a clear and deep line between Materialism and Spiritualism, and helps to right thinking. Its facts of spirit presence, from the long experience and wide knowledge of the author, are especially valuable and interesting.

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# WITHOUT PAIN.

A Code of Directions for Escaping from the

PRIMAL CURSE.

Edited by M. L. Holbrook, M. D., Editor of the "Herald of Health," with an Appendix on the Care of Children, by Dr. C. S. Lozier, Dean of the New York Medical College, for Women, etc.

The difficulty has been not to find what to say, but to decide what to omit. It is believed that a beautiful, healthy, has been furnished; a constructive, preparatory, and preventive training, rather than a course of remedies, medications and drugs.

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DO YOU WISH TO UNDERSTAND

THE

Science of Spiritualism,

ITS

PRINCIPLES?

READ THE

# ARCANA OF SPIRITUALISM;

A Manual of Spiritual Science and Philosophy

BY HUDSON TUTTLE.

We have received a supply of the English Edition, containing a fine photograph of Mr. Tuttle. Of this remarkable volume A. J. Davis says, "It is a bright, wholesome, beautiful book, and bears in every line the royal badge of integrity, industry, and inspiration. * * * * The self-evident integrity of motive which breathes out wholesome facts and apt illustrations on every page, pours a sacred authority over the entire production."

Judge Edmonds wrote of it on first appearance:—

"This work is professedly that of spirit communion. * * * It is—all of it—well worth the perusal."

Eugene Crowell, M. D., writes:—

"'The Arcana of Nature' is one of the very best philosophical expositions of Spiritualism that has yet appeared."

"The 'Arcana of Nature' is a perfect encyclopædia, not only of a spiritual fact, but of the whole nature of man."—London Human Nature.

PRICE, $1.50. POSTAGE, 10 CENTS.

**For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Continued from First Page.

"Thus speaking, mighty Hector took again
His helmet shadowed with the horse-hair plume,
While homeward his beloved consort went,
Oft looking back and shedding many tears.
Soon was she in the spacious palace-halls
Of the man-queller Hector. There she found
A troop of maidens—with them all she shared
Her grief; and all in his house bewailed
The living Hector, whom they thought no more
To see returning from the battle-field,
Safe from the rage and weapons of the Greeks."

At the period at which this touching scene of marital love is dated Solomon was living as one biographer reports with his 700 wives and 300 concubines and as another avers with his thirty wives and sixty concubines. The entire Trojan war was fought by the Greeks in defence of the sanctity of the domestic hearth against the seducer, and by the Trojans, in defence of the unacknowledged right of a wife whose affections are unfortunately transferred to another than her husband to follow the overruling voice of affection even in the teeth of the law of marital fidelity. The Trojans defended it with becoming shame and with the feeling that honor required them to defend the wrong. Its very plot and fundamental ideas imply a degree of culture and advancement for women which neither the Jews of the age of Solomon nor of the period of Jesus could have understood. It is easy to see, therefore, from whence modern christianity derived its standard of womanly dignity and marital fidelity; for it has made no advance whatever upon the standard which Homer portrays. It is in the blood of the Aryan races and not in the examples or precepts of the Semitic scriptures. These never recognized the affections of woman as having anything to do with marriage itself, and still less with divorce.

### A Reception to Mrs. Nellie T. J. Brigham.

A reception was given to Mrs. Nellie T. J. Brigham at the residence of Mr. Henry J. Newton, 128 W. 43d street, New York City, Saturday evening, May 29th. The parlors were well filled with well-known representatives of the cause, among them Mrs. Hollis Billings, the medium heroine of Dr. Wolfe's "Startling Facts," now located at 307 W. 48th street; also her daughter, Miss Hollis; Mr. Thomas Gales Forster, the lecturer, and his lady; Mrs. Brigham, Judge E. S. Culver, Dr. Mansfield, the spirit-postmaster, and lady; Dr. Brittingham and lady; Mrs. Orans and daughter; Mr. Leech, W. C. Cosmopolitan Society; Mrs. Leech, Mrs. Reid, of Hartford, now located here; Mr. Holmes, Mr. W. H. Powell, the dexterous slate-medium; Mr. Taylor, Mr. Hoffman, Hon. J. L. O'Sullivan, *et al.*

The time until midnight was pleasantly employed in reunion of absent friends, refreshment and literary exercises, the latter as follows:

1, recitation, "Tom's Little Star," neatly rendered by Miss Maud Stuart; 2, "The Boot-Black," clearly intoned by Mrs. Brittingham, an excellent psychometrist and unprofessional medium; 3, "The Naughty Little Girl," by Miss Stuart; 4, poem by Mr. Holmes; 5, remarks by Mr. Forster; 6, "Aunt Tabitha," by Mrs. Brittingham; 7, address and poems, subjects from the company, by Mrs. Brigham, her facility and fertility as usual exciting admiration. Time will not allow me to reproduce her lengthy address and impromptu poetry, but I append the following extract from my notes of the address of Mr. Forster, who, we judge, unlike the scriptural prodigal, in his absence abroad was wise enough not to eat the husks, but to kill one of the pigs:

"You are interested in the investigation, as Spiritualists, of the grandest theme that ever agitated the minds of men or angels. A belief in the fact that spirits can communicate with mortals originated in the affections. We all know at the present time that reason teaches it; that philosophy demands it, and that science sanctions it. Nevertheless, it was the longing for that which had enlisted our sympathies and our love, that primarily established this great truth in our nature. Spiritualism, therefore, may be said to be a religion of the heart, and belonging to the heart, it has made such rapid strides that now in the thirty-third year of its inception phenomenally, it is the theme of public thought, subject alike to ridicule and to reverence. That it has met with ridicule we all, alas, know; but that it likewise demands reverence, we also know, from the fact that the human heart still clings to it, despite ridicule and contempt, and still feels it to be a means of development through the instrumentalities of this glorious and beautiful religion which, I trust, we all profess.

"There are to-day upon this continent, to say nothing of other lands, a million families in which they have the evidence of immortal life; through the instrumentalities of Spiritualism, there are many millions of human hearts that are rejoicing with a most holy joy; and neither the sophistry of the materialist, nor the fanaticism of the theologian, can mar the beauty of what these hearts believe to be a divine revelation. The facts of Spiritualism have not only affected mere external action, but they have taken hold of man's highest nature, and that which originally appealed to the affections, has become a part of the whole man, so that if martyrs were called for to-night, this land would be full of them, thank God; because that which is born of affection must live, and will live as long as love itself shall reign.

"But Spiritualism appeals not only to the affections, but men and women, reputed to be wise, judicious and far-seeing, stand ready with the reasons for the faith that is in them. More of this class to-day, I presume it may be said, mark the progress of this movement than any other, so that Spiritualism is not merely an ephemeral superstition, as has been said, appealing alone to the affections, but it claims to be able to satisfy the mind of the philosopher, the statesman, or the jury. Science and philosophy both are doing the best they can to measure it, and what is more, it is growing broader and developing higher and more profound the further the investigation is pursued from the point of original inception; and that is the true test of any science.

"Spiritualism, then, my friends, as I understand it, of course exists as a scientific fact, a philosophical truth and a religion of the heart, and as such it underlies and overtops all other human interests, and as such it refuses to be tested by individual idiosyncrasy alone, nor will it be responsible for any such individual idiosyncrasy; it claims that its entire basis shall be investigated by every rational mind before that mind presumes to denounce it.

"When Jesus, of Nazareth, said that his disciples possessed that which the world could not give, nor take away, I feel in my own soul, that he but spoke that faith which to-day is the claimed possession of the Spiritualist, which enables a man to be conscious of its possession, and certain of its attainment. The grand aim of our religion, my friends, as I understand it, is the emancipation of the human mind from the thraldom of the past, from the terrible thraldom of the ecclesiastical past. Spirits teach that the individual man or woman must pass judgment for himself or herself, as to the soul and its destiny; that we can best please God by being true to ourselves; that we can attain the millenium of true joy by listening to the solicitations of brotherly love and kindness, and what the Galilean carpenter taught. Spiritualism teaches, that man is greater than the servant; that man is greater than cathedral or church; that he is greater than the priesthood or the law; and it is the mission of Spiritualism to seek to overthrow all over oppressive creeds, and invite every human heart to make a religion of facts, based upon the ministry of angels and the common fatherhood of God."

J. F. SNIPES.

87 Leonard street, N. Y.

### TO THE MEMORY

### Of Father Thomas Wentworth, who Died April 28th, of Congestion of the Brain.

Mr. Wentworth was 88 years, 11 months and 3 days of age, and preserved his mental faculties to the last. At the great spiritual gathering last year, in the grove owned by one of his sons, well do I remember how he sat on the rostrum near me during my lecture and the refined and harmonious influence he imparted. I could not resist alluding personally to him as an example of the nobility of character imparted by free thought. This is the story that was told me: The State offered a certain grade of land at a nominal price to those who would improve it. Father Wentworth had a farm, but not large enough for his increasing family. A lot of this government land adjoined his, and he thought he would avail himself of the opportunity. He went many miles over the almost impassable roads to the county seat, and secured a deed of the desired land. On his way home the thought came to him that the government designed this land for those who had none, and that he, having already a farm, had no right to it. His compunction grew stronger, and before he reached home it became conviction. He told his family, and wife and friends interceded. No sophistry could turn him aside. He passed a restless night, arose early, and true to his sense of right, although at a great sacrifice, he returned and threw down the deed with the full price, and demanded a new title.

He was one of the early pioneers in the wilderness of Western Ohio, and his large family of sons and daughters are among the leading citizens of Hicksville and Antwerp, and retain the sterling sense of justice and right of their venerable father.

A little while before his death, Father Wentworth wrote the following to be read at his funeral. He read all the spiritual journals; the *Banner of Light* he subscribed for from the first number to his death. Spiritualism was the bread and wine of his life, and if such glorious spirits as his are consigned by an unjust theology to the flames of hell, hell must be the most desirable of future abodes. Like sheaves of ripened grain the reaper gathers into the spheres, and when we know how all our sainted dead overshadow us, toilers of earth; when we feel that their invincible power is around and above us; that we are sustained in our weakness by their angel strength, how deeply conscious are we of the peace, beauty and strength of the philosophy of Spiritualism.

HUDSON TUTTLE.

### A SHORT SKETCH OF THE VARIOUS RELIGIOUS VIEWS EXPERIENCED BY THE WRITER IN THE COURSE OF HIS LIFE.

I was raised in the orthodox faith. My parents were members of the Congregational Church long before I was born, I being their tenth child, and out of a family of ten children who lived past middle age seven became church members, and I supposed it was all right, although I never saw my way clear to join any such organization. In the spring of 1829, I changed my residence from York to Piscataquis county, both in the State of Maine, and became acquainted with the Universalists. Possessing a rather independent mind, I was not afraid to investigate any subject, or believe anything that commended itself to my reason or was supported by competent testimony. Regardless of consequences I embraced the unpopular faith and became its open advocate. The feelings of my relatives and orthodox neighbors were a good deal excited, and they used their best efforts to shake my faith. My neighbors indulged the hope of getting me into their church, and in several instances I was visited by the students from Bangor Theological Seminary, at the suggestion of my orthodox friends, but their efforts were unavailing. My relatives wrote letters of warning, but I was as ready to reply as they were to warn, and they soon gave up the effort, except one brother, fifteen years older than I, he being about five months older than the Declaration of Independence. He was a classical scholar and ready writer, and a deacon in the church; he could not so readily give me up, and we continued to correspond till near the close of his life in 1865, at about the age of ninety. He retained his faculties and ability as a writer in a remarkable degree.

My change from Universalism to Spiritualism produced a new excitement and he labored hard to convince me of my error, but being ready with my answers he made but poor progress. I so pressed him that he was compelled to acknowledge that there were errors in the Bible, but he could not give up the idea of its divine authority. I became a believer in Spiritualism soon after its commencement at Hydesville, N. Y. I was first lead to its consideration by articles of Horace Greeley in the New York *Tribune*, detailing some of the phenomena, and which seemed to be supported by such testimony that I could see no reason to deny its spiritual origin. Probably my previous belief in Universalism had prepared my mind more readily to receive what I believe to be a higher development of religious views. I have full confidence in the belief that when I exchange spheres, which in the course of nature must be in a short time, I shall pass on about as I now am with my errors and imperfections; but what my views and feeling may be after the boatman lands me on the other side, I leave for the future to decide; but I entertain no fears in regard to that event.

THOMAS WENTWORTH.

## SCOTTISH NOTES.

### Progress of Spiritualism in the Old World.

You will be asked now, and at some future time to find space for a few items of news from this part of the world. It may be that some of your readers, natives of the old land, who have been blessed by this revelation of truth and beauty in the land of their adoption, will desire to know if Scotland stands where it did, while they are all aglow. In Glasgow (700,000 population,) every thing in the way of sect is represented, but outside the great Presbyterian bodies, established Free and U. P. Churches, the more advanced religionists, such as Universalists, Unitarians, don't make much progress. Universalists form but a handful, and it is only recently that they have got the length of a stationary place of meeting, and a regular pastor. Unitarianism is of slow growth, if, indeed, it grows at all, but this is of less importance, considering the fact that many of the clergymen of the established churches have gone beyond them in breadth of thought and enlarged ideas. It is quite surprising, the advance which has been made in this direction; though clergymen and elders still subscribe to the horrid doctrines taught in the Confession of Faith, it is in some dishonest fashion, as the doctrines have ceased to be taught. The Free and U. P. churches have not gotten yet this length. But a man here and there speaks out, which causes a commotion in ecclesiastical circles.

In the established churches the cases are too many to tackle, and, therefore the heretics are let alone to say what they like, but in the free Church, one Professor Smith of Aberdeen, has been on trial several times for teaching in his writings that the inspiration of the Bible is quite a common thing after all, and that Moses, in spite of his inspiration, was liable to err. In the U. P. Church Rev. David Macrae, of Gourock, was put upon trial for objecting to everlasting punishment, and as he declined to recede in the slightest from the position he had taken up, the church was obliged to depose him—with the result that all the members of his church, some two hundred in number, clung to him, and in a short time he was invited to minister to a congregation of 2,000 members in the town of Dundee. It is expected that we have heard about the last of such trials. But it is not so much among the clergy as the laity, that free utterance in religious matters has grown. Clear headed week-day men object to give over their common sense on Sunday, and therefore dogmas which no one would have dreamed of doubting a dozen years ago, are now openly sneered at by great numbers of people who continue to receive their spiritual food in so-called orthodox churches. Doubts of the existence of the Devil, were bound to be followed by doubts about the existence of his home, and therefore, devil and hell will not have a long lease of power in what is still largely a priest-ridden country. We are travelling unconsciously over great tracts of country, and surprise will be some day felt about the stretch of ground which has been covered.

Spiritualism in Glasgow has been represented by a society which has kept the light burning, weakly it may be, for many years. Of the early members, very few are to the front to day; some have got tired of their new toy; others began to have doubts whether it was not from the devil, after all; others preferred respectability to truth; others still in a mysterious manner, sought to mix orthodox doctrines and Spiritualism together, and as has been well said, they were certainly like fish out of water, wanting rest but finding none in either place. Of course many have received the glorious light as a veritable gospel of glad tidings; men and women who had fought their doubts, gathered strength and in Spiritualism found their true home. The Spiritualism of the Glasgow Society is of a rational cast.

The writings of Andrew J. Davis and the Philosophy of Harmony of which he is the exponent, represent largely the thought of our leading members, but nothing, is more prominently brought before the meetings than that life, true and sweet, is the proper outcome of this new knowledge; that, as Thos. Carlyle puts it, "Conviction, were it never so excellent, is worthless till it converts itself into conduct; nay, properly, conviction is not possible till then." The Society numbers about one hundred members, and holds meetings in their room, 164 Trongate, every Sunday morning, at 11:30, and in the evening at 6:30. The morning services are chiefly for the benefit of members, and partake largely of a conversational character, when there is no lecturer engaged. The evening services are open to the public, and on the occasion of the visits of the trance lecturers are usually well filled.

During the past winter a special effort was made to spread a knowledge of our philosophy, and the Trade's Hall, one of the principal buildings in the city, was engaged and services conducted each Sunday evening for four months, at a cost to the society of $50. The effort was so successful that it is likely to be repeated again, as the interest manifested was great, hundreds having handed in their names as members, and who have since taken an enthusiastic interest in the cause.

Mr. John J. Morse, the well known trance medium, has visited us regularly for many years past, and his visits are held in as much esteem as ever—the fountain of inspiration being as full and fresh as if it had never been tapped. Earnest and true hearted in the cause, truly a servant of the Spirit world, and whose guides are the exponents of the highest wisdom.

Mr. E. W. Wallis of Frothingham has been a regular speaker for two years past. He is much loved for his gentle manners, and his visits are looked forward to with joy; besides his platform appearances, Mr. Wallis is of great service in the family circle, his psycometric delineations being most valuable.

Mr. Thomas Walker, who has been for some years in our Australian colonies, made several appearances amongst us during his late visit to his native land. He has now gone to Cape Town, but intends to return to England in a few months.

Mr. Alex. Duguid, of Kirkcaldy, and a brother of Mr. David Duguid, the trance painting medium, is among the more recent platform workers, and does yeoman's service.

In his private sittings, which have extended over many of the towns in Scotland, his clairvoyant powers have been most successful in bringing the fact of spirit communion home to many hearts. He is largely sought after, and appreciated for his quiet, unassuming manners and hopeful, manly life; recently he has been in London for the first time, where he met with warm reception from the friends there, speaking at Gospel Hall services with M. A. Oxon in the chair. Prof. James Coates who has resided in Glasgow for over eighteen months, has been quite a tower of strength to the movement since his arrival, ably filling this platform on many occasions, acting as secretary and energetically promoting the progress of the movement in many ways. Mr. Coates is a phrenologist and mesmerist, who has worked up a great reputation in circles outside the spiritual. A most fluent speaker on the subject, being largely inspirational, he has been able by his fearless advocacy to direct many minds to the subject. At his rooms all the professional works are to be had, and many inquirers come to him, Nicodemus-like, who would be afraid to show themselves at the spiritual hall.

A lyceum was started here last year, and is continued each Sunday afternoon under the supervision of the present writer. The Library of the Society is well stocked with the literature of the movement, both English and American, and is largely taken advantage of. Andrew Jackson Davis, Hudson Tuttle, William Denton, Epes Sargent, and J. M. Peebles, have no more sympathetic readers anywhere. Through the kindness of one of our most enthusiastic and generous members, Mr. James Bowman, the public library in our city has also been supplied with many volumes bearing on the subject, so that a harvest of light may be reaped from this by-and-by. Meetings are held in the room on several of the week nights. Friday evening being devoted to Mr. David Duguid, so well known for his varied forms of mediumship all the phenomena so ably set down by Hay Nisbet, in his introduction to the volume, "Hafed Prince of Persia," being produced through him, and creating wonderments which in time, give place to the higher life, which is the true outcome of all phenomenal spiritualism. Mr. Duguid is one of the most retiring of men, working every day at his business of a photographer, and giving largely of his spare moments, to those who are in earnest to investigate the subject. Numbers come from all parts of the world, who carry with them mementoes of their visit in the shape of those still marvelous productions, the little direct paintings which are sent forth as missionaries over the world.

Wednesday night is set apart for the inner Hafed circle. Reports of the utterances are taken down for another volume of the work. The first issue has been all sold, and a second edition, the price of which has been reduced, is being largely bought up. Emerson has said, "It is a curious fact that a certain enormity of culture, makes a man invisible to his contemporaries," and we suppose this is also true of movements, the importance and power of which are unseen by those who are living in their midst. The representatives of intellect and culture in our city throw much of their strength away in seeking to prove the Spiritualism of the past, while at their very door-steps, is the evidence that such things were; the power seen at work is now repeating the story of old. But all this is hid from the intellect and culture of our schools and churches, to whom great truths never yet came, and is revealed to those skeptical, free thinking people, who are despised of their fellows, the old story repeated again, but the lesson never learned. Fishermen of Galilee are quite forgotten. Universities and churches are beginning to live on culture, the soul having gone out of the thing. Culture and a deep living soul, as shown by those men like Theodore Parker, are most admirable, but when it comes to the æsthetic wordiness of our principal lairds and Dean Stanleys, representative men of the Scottish and English churches, it betokens a time when the advent of a soul gospel is needed.

To the many thousands, Spiritualism is now hid, and the majority of those who give it any thought, look at it as something akin to conjuring. Only lately we had a visit from Washington Irving Bishop, a conjuror of some note from your side, and this gentleman was taken in hand by all the professors of the Universities of Glasgow and Edinburg, who presented him with an elaborate address, because he had exposed Spiritualism—newspapers had leading articles the next day on the subject, wondering if it would ever come to the front again, after being so completely crushed out. The fierce opposition which the subject meets among the cultured, is wonderful when we take into account the fact that they have given no attention to the subject. It is very like what Sidney Smith once said when some one asked him if he had ever read the book which he was criticising so ungenerously: "Not likely. Do you think I am going to bias my criticism in that fashion." Exposures have been most prolific in directing men and women to the subject, and Mr. Irving Bishop's visit was no exception to this. With what delight do many hail the movement when its true side is revealed, when they know its fruits, its ethics and its philosophy; when they participate in a literature which surpasses in grandeur and power, testaments *new* and *old*; which has an inspiration living to day, and giving forth more full revelations of the goodness and the power of God than could be conceived of in the past.

In Edinburgh the movement has no public form, though many circles are held, occasionally meetings of a semi private nature are held, when invitations are sent out to all those who are thought to favor the subject. There has been talk of organizing a society for the purpose of getting a regular meeting place, and holding Sunday services, and I trust at an early day to be able to announce that it has taken definite form.

Mr. Alexander Duguid has had several public meetings in Kirkcaldy and has met the fate of many reformers, being abhorred by a great number of his *unco guid* townsfolk. His reward is the consciousness of duty done. Some day his eyes will be gladdened by seeing the seed starting up, and by and bye fruit will be the result. It is our consolation that we are on the right way, and that we are not retreating, but ever advancing, though we may be scarcely conscious of moving.

In Dundee the cause has taken firm root among a great number of families. The cause here is in want of a well conducted newspaper, which would be useful in disseminating news of the movement; as it is, one of the weeklies is filled with much matter of a personal nature, the circulation of which would only cast ridicule upon the cause; the other journal is largely made of essays, and lacks items of news. There is a good monthly organ which, were it issued weekly, would be likely to meet the desires of friends of the movement, and an effort is being made to bring this about. The Secretary of the Glasgow Association is Mr. John Munro, 12 Govanhill street, Glasgow. The President, James Walker Esq., a veteran in the cause.

J. R.

Glasgow, Scotland.

DEATH.—One may live as a conqueror, or a king, or a magistrate; but he must die as a man. The bed of death brings every human being in his pure individuality, to the intense contemplation of that deepest and most solemn of all relations, the relations existing between the creature and his Creator.

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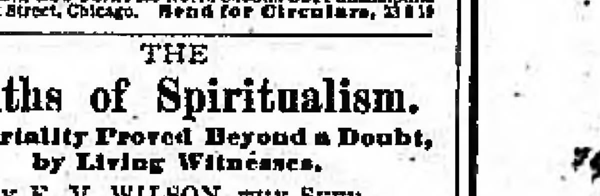
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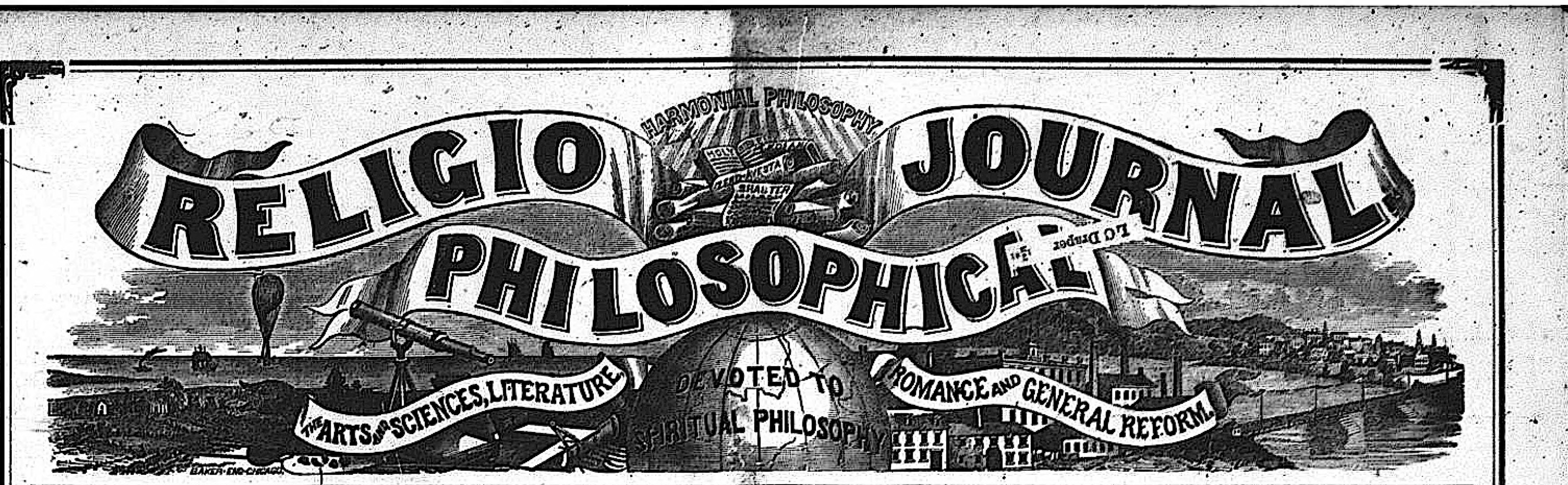
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## THE THEOLOGICAL TRUCE.

### Liberalism and the Churches—Their Present Relations and Responsibilities.

BY S. L. TYRRELL.

After centuries of bloody strife over conflicting creeds, there is at last almost universal peace in enlightened Protestant Christendom. Although in some unprogressive section of the church we hear occasionally a little dissension about the use of robes and candles in worship, yet the grand old contest over damnable heresies and saving doctrines, has almost wholly ceased. How marvelous the spectacle lately seen of the theological descendants of Calvin and Servetus mutually honoring the memory of Channing who preached the same heresy for which Calvin burnt poor Servetus. "Twenty-five years ago," said Dr. Thomas at a Channing celebration, "such a gathering as this would have resulted in several church trials." The Doctor's remark well expresses the contrast between then and now. So rapidly and silently have liberal ideas spread from the learned theological centers of Europe and America among the thinking clergy and leaders of religious thought everywhere, that the churches were hardly prepared to believe that free-thought had made such amazing progress until the fact came so conspiciously to light in the numerous Channing celebrations. Ideas which in Channing's day were thought rank infidelity and deism, are now quietly tolerated in orthodox churches under the milder and more evasive names of "advanced thought," "new orthodoxy" or "liberal Christianity." A prominent Unitarian divine says, "Paine would to-day rank in theology with average Unitarians, and yet we see orthodox ministers fraternizing with the clergy of that heretical sect, thus virtually fellowshiping the very prince of infidels."

It is no doubt true that Paine's theology would not now exclude a moral man from an average evangelical church, for his views on Bible inspiration (the vital question on which rests all Christian theology) are found when fairly analyzed to be at bottom the very same as now taught in more cautious and ambiguous phraseology from most of the modern evolutionary pulpits and divinity schools. Paine's great offense which brought upon him the wrath of all Christendom, was his denying the infallibility of the scriptures; and yet it is a fact to-day, that there cannot be found a college professor of any note or a clergyman of fair intelligence, who dares to risk his reputation by asserting his belief in the plenary or verbal inspiration of the whole Bible. The modern evangelical deists have coined a new vocabulary of elastic words and dubious phrases, which though analogous to the ruder and more explicit terms of the old skeptics, give a specious orthodox gloss to the same infidel doctrines for which they denounce the more frank and plain spoken free-thinkers. In the old deistical language, Genesis was called a myth or fable, plain terms that grate far more harshly on sensitive orthodox nerves than the soft complimentary names of "poem," "Mosaic vision," or "panorama," which have been substituted by modern, scientific, skeptical divines. The churches having surrendered to scientific biblical critics their claim to the possession of infallible revelation, the entire cause of the long "conflict between science and religion," is removed by that concession, and the momentous fact appears, that the great Protestant denomination and the vast body of theistical skeptics that mingles within them and envelopes them on every side, are really in essential harmony in regard to the basis of their religious beliefs. This fact is not universally seen and admitted, yet a moment's reflection shows, that there is and can be, no half-way ground for faith to rest upon, between belief in an infallible revelation and natural religion; for the moment scripture is admitted to be in any sense or degree imperfect, and subject to revision and correction by uninspired scholarship, it falls to the level of ordinary religious literature, and loses its character and value as divine authority. There being no possible logical escape from this conclusion, it follows, that reason, conscience, and the moral intuitions of human nature, which form the basis of natural religion, are now, in truth, all that sustain the vast and imposing religious systems of Christendom, and it seems sad, indeed that the now meaningless distinction between what are called believers and unbelievers should be kept up in society when if under a white flag they could honestly and logically compare their views on the Bible (the very bottom question in the conflict), they would discover that they were but wings of the same army, fighting their brothers by mistake in the dark.

The discovery by the churches that the foundation upon which their distinguishing dogmas rested, was not sure enough to warrant farther sectarian strife, has led to the present peaceful "alliance" among themselves, and as they have conceded to Liberalists the essential point in dispute, there seems nothing now in the way of the harmonious cooperation of all the belligerent forces in the grand and ever needful work of world reform, except some bitter remains of party prejudice, which have been kept alive by fanatical leaders in both the Christian and infidel ranks. It is apparent to every observer who looks behind the deceptive masquerade that is passing in religious society, that a crisis more momentous than any known in history now menaces Christian civilization. Honest, historical and scientific investigation has gone on, until the unprecedented fact confronts us on every side, that Christendom is in reality to-day without any religion resting on a recognized basis of supernatural revelation. Some partial observers who fear to face stern facts, jeer at the "cool complacency" with which Liberalists make the assertion that the orthodox churches in their present form must soon disappear; but all who look at theology as modified by the scientific theories of the controlling minds in pulpits, colleges and divinity schools, see that result as inevitable; and the dark problem is pressing upon every philanthropist, what shall take the place of the moral forces of the churches when they shall be disorganized by loss of faith in the book on which they have for so many centuries firmly rested? "This infidel storm will soon blow over" as former ones have done, say some; but such reasonings are delusive. The Bible can never re-assert its former power, for the fact of its fallibility is established past recovery, and facts cannot be reversed even by Omnipotence; and hence it becomes the imperative and immediate duty of all, of every type of belief or unbelief, by some intelligent effort to unite upon measures to perpetuate the high morality and grand civilization which have been evolved by ages of toil and sacrifice by the spirit of the true Christian faith. It seems not only ungenerous, but hazardous in the extreme at this turning point in society between progress and retrogression, for the vast community of Liberalists to longer passively resign to the weak declining churches the burden and responsibility of guarding public interests, which are of equal importance to all.

Notwithstanding the many untenable tenets that have marred their creeds, there has ever existed in the churches underneath all their errors a redeeming, self-sacrificing spirit that has built churches and colleges for the elevation and salvation of men; and so faithfully have they performed their noble work that the great masses in every community have abandoned the moral education of the people to them; and while without personal or pecuniary sacrifice, enjoying the benefits of moral and refined society, too often repay the benefactions of their Christian neighbors, with taunts of narrowness and bigotry, and propositions to tax their church property. An alarming apathy seems to pervade general society in and out of the churches, in regard to the perils that threaten it unless some powerful intellectual movement shall change the present tendency of religious events. Old orthodoxy is already dead in all influential positions. The stern old fathers who were such a power in the last generations are nearly gone; the zeal of the younger intelligent, adult membership, is now so chilled with Darwinism and Evolution, that it still supplies the aggressive missionary spirit of Puritanism; and the recent additions are mostly of the emotional type, and of Sabbath school children floated in on the tide of sweet music and weak Sankey hymns, without any deep intellectual convictions, and who will inevitably desert or lie dormant in the ranks as soon as they come in contact with the theological ideas now necessarily interwoven into all the scientific text books they must study.

Should the churches become extinct before other agencies are substituted to continue their work, the calamity in a generation or two would be disastrous beyond the fears of the most desponding Christian; for the Sabbath with its weekly presentations of high themes for thought, its moral teachings, social attractions, the inspirations of its music, and its quiet molding influence on the public taste and morals aside from its direct religious force, is indeed the chief barrier that checks society from retrograding to low vulgarity, boorishness or to a refined barbarism. Let any candid Spiritualist or free thinker calmly compare "fast young America," the patrons of saloons, beer gardens, readers of trashy doubtful books, and the many rude, rural populations who never avail themselves of the culture freely offered by the church college, with those who habitually attend and respect the Sabbath services of any respectable Christian denomination, and we believe they would forgive their brother Liberalists who put their sons and daughters under the fostering care of orthodox Sunday schools and colleges even at the risk of their hearing occasionally the "terrible dogmas" of "imputed righteousness" and "vicarious atonement."

Ingersoll may boast that his noble daughters never heard a sermon, but they certainly, in America, cannot have escaped the refining impress of the schools and cultured society which have emanated from the churches he so much delights to ridicule. Man is a religious being. The earth is covered with the ruins of his prehistoric altars and temple spires pointing heavenward from every pagan and Christian land, show him to be a natural worshiper; he will have a God if it be a Bacchus or a Venus. Ideas and spiritual influences, in time, become incarnate in the race by hereditary laws. Dreamy Brahminism with its paralyzing hopes of "Nirvana" has emasculated India, while the practical theology of Moses which made a tangible, earthly Canaan, flowing with milk and honey, its ideal, has evolved the thrifty indomitable Jew. Spirit rules matter; thought moves the world, and men and nations speedily rise or fall to the level of their ideals, and hence religious revolutions which reach the secret springs of human action, are the most significant movements in history.

All observation proves that man can be highly intellectual and yet supremely base. Exclusive mental culture cannot develop the whole nobility of man. He needs for his perfect unfoldment the stimulus of the self-respect, and sense of personal value, imparted by the religious consideration that his moral and intellectual attainments are to remain his permanent possessions, in a life beyond this ephemeral state of being, and also the inspiration of the thought that he is in some sense a coworker with God in helping on the progress of the world. The overshadowing question of our times is then, how can the immense moral and refining forces of the disappearing church, be conserved, and its admirable working machinery be engrafted upon some analogous organization which shall without abrupt and hazardous revolution, succeed the old, and excel it in permanent usefulness? Is there then any practical method by which the unspeakable benefits of Sabbath influences can be quietly transferred to the guardianship of general society without any serious shock to the revered customs and religious traditions of the people? It would seem that this grand, though seemingly visionary conception might be easily realized, if the liberal public by some united action would decide to do it. It would be only carrying out generally, what has been successfully, and almost imperceptibly done in some localities, and is in rapid progress in many more. If Spiritualists and Liberalists would not stand aloof from the churches (for as we have shown their creeds are not now very diverse) but would by infusing thought and giving needed financial support, dictate or encourage the employment of such cultured men as now lead many large city congregations, the contemplated change might be effected with scarcely a ripple on the surface of the theological waters. The sphere of pulpit themes, might thus be gradualy enlarged until it should embrace the whole range of philosophy, especially physiological and medical science, and then every pulpit would become a professor's chair, and every church an attractive center learning and a school of intelligent piety.

Is this ideal too exalted to be hoped for? Is it too impractible to labor for? It is certainly a conception of a social state superior to anything the world has yet reached, yet it lies within the grasp of every community that will use the buildings and revenues now devoted to religion, in the manner we have indicated. The new order of things would be no more expensive than the present unwise arrangement. The combined salaries that now give a precarious support to several ministers, would command a man of superior talent, thus bringing the privileges of the college and theological seminary within the reach of the humblest members of society. The choice now lies between some such grand ideal as this, and the fearful risk of utter religious chaos and social retrogression. The favorite theory among Liberalists, that some irresistible law of progress will somehow impel man upward, it is to be feared too often lessens their sense of personal obligation and leads to apathy and inefficiency in their reformatory enterprises. It is certainly cheering when we look at the dark and threatening phases of society, to find in past records, some evidence of such an upward tendency in the race; but then again the opposite fact confronts us, that there is a moral law which makes human retrogression also possible; for among the relics of man's primeval barbarism lie also the ruins of perished civilizations. Huxley says, that notwithstanding all our speculations and reasonings about fate, and free will, and whether man is a mere automaton or not, human "Volition does after all count for something in the practical affairs of the world;" and doubtless on the volition of a few great leading minds of our day hangs the decision of this religious problem which will affect for good or ill the most precious interest of humanity, perchance for all coming time. Let, then, the spiritual and liberal press earnestly second the efforts of those thoroughly emancipated minds, who have outgrown all forms of dogmatism,—whether orthodox, infidel, scientific or spiritual—to improve the present unprecedented opportunity to reconstruct from the very foundation the humiliating Theologies of the world, and thus by cleansing the spiritual fountain head from which all human progress and retrogression flow, hasten on the world's long delayed millennium.

Fox Lake, Wis.

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### Christian Spiritualism.

To the Editor of the Religio-Philosophical Journal:

In a communication published in your issue of the 5th inst., Mr. Hudson Tuttle asks "most earnestly Prof. Buchanan, Mr. Kiddle, Dr. Brittan, J. M. Peebles, and others, what they desire to convey by the term Christian Spiritualism"? I desire to make a brief response to this question, as far as it refers to me, by saying: (1) It is not a term coined by me; for, on giving my attention to this subject, some seven years ago, and perusing its literature, I found it in current use, and found also that it had been in use, from the first, to designate a particular phase of Spiritualistic teaching. I found, too, that among the most earnest investigators, writers, and speakers, like Prof. Buchanan, Dr. Peebles, Dr. Crowell, Mr. Watson, and others, the terms, *Christian* and *Spiritualism*, were conjoined to give expression to a distinction that seemed to be perfectly clear to their minds, and was clear to my own. I found that the testimony of investigators and writers of pure and elevated minds was remarkably unanimous upon the identity of high Spiritualistic teaching with the essential precepts of Christianity.

In a communication of mine which was published last August in "Mind and Matter," I stated as a fact, apparent to me, that "the most prominent and reliable investigators have reached the same conclusion in this respect, namely, to assert the substantial truth of primitive Christianity"—not dogmatic theology by any means, but Christianity as it came from its founder. And I then cited passages from Adin Ballou, Judge Edmonds, Allen Kardec, Dr. A. B. Child, F. L. H. Willis, Thomas Gales Forster, Dr. Buchanan, Dr. Peebles, and Mr. Watson, in proof of this, selecting these as affording various, as well as numerous, witnesses. For example, Dr. Child said:—"Spiritualism will make a new edition of the great volume of Christianity, with additional notes and explanations, etc." Hence, it seems to me a curious fact that a man who understand this subject so well as Mr. Tuttle appears to, should ask me any such question as, what I mean to convey by a term long accepted and used, and in a perfectly definite sense.

Among the books I read in my early inquiry into this subject was one entitled the "Arcana of Spiritualism," by one whom, judging from the book, I thought on the whole a very good thinker and reasoner; and I found the author of this book, Mr. Hudson Tuttle, saying:—"Such I consider to be the religious aspect of Spiritualism. It is the combined moral excellence of the world. *It is the essence of Christianity.*" Now, if in a *religious* aspect, Spiritualism is the "essence of Christianity" (and in this I entirely agree with Mr. Tuttle), in some other aspects it may be, and doubtless is, something very different; and what better term can be used to express this *essential* characteristic than *Christian Spiritualism*, a term which, it will be seen, Mr. Tuttle has explained among the *Arcana* of this deep subject. But it is the *essence* we are speaking of. We do not care for the rubbish of creeds. Nevertheless, in throwing away the rubbish, we should be careful to retain the precious jewel, which lies buried beneath. Let us cleanse it from those accumulations of dirt and dross, and set it where it will shine with all its native splendor.

(2) Spiritualism, *per se*, as Mr. Tuttle truly says, is just as much Mohammedan or Buddhistic as Christian; that is, it involves all those phases or aspects. For example, a man may be a blatant Spiritualist, and possessed with a demon—of wrath, blackguardism and scurrility, discord and vituperation, pride, hate, and lust, prompting him to do and say many mean and disgraceful actions, and constantly to speak ill of his neighbors or brethren; and in one sense he illustrates a certain phase of Spiritualism,—not Christian Spiritualism, certainly, though possibly scientific Spiritualism, which I believe teaches that a man's spiritual surroundings are no better than himself, and that his inspiration comes from the sphere, high or low, to which he properly belongs. Some Spiritualism seems to me but little better than *Demonism*, and only the work of those spirit parasites, the "familiars." Of course, we should endeavor to keep ourselves free from such a phase of spirit control; for, assuredly, there is no "essence of Christianity" in that.

So, undoubtedly, Spiritualism presents, in some of its phases, teachings that the Buddhist, the Mohammedan, the Parsee, the Chinese follower of Confucius may recognize as corresponding to those of their great teachers, in their uncorrupted, primitive state; and, indeed, Spiritualism, I think, teaches us to see more or less of what may be called the Christ spirit in all these pure spiritual teachings, for it has ever been, in the main, the same. *Christ and Buddha*—the one meaning *anointed*, and the other the *enlightened*—are merely different metaphorical expressions for the inspiration that was received respectively by the personages, Jesus and Gautama, and which always teaches: "The law which moves to righteousness, which none at last can turn aside or stay; the heart of it is Love, the end of it is Peace and Consummation sweet. Obey!" It is a high spiritual influence which brings what the Christian Apostle called the "*fruits of the spirit*,"—"Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance;" while, the works of the flesh—or the evil spirit—are fornication, uncleanness, wantonness, idolatry, sorcery, hatred, strife jealousy, wrath, etc."

I have seen enough of Spiritualism, within a few months, to know that, of itself, it is not synonymous with the Christian spirit described by St. Paul, or enjoined by him who has been called the *Light of Asia*; and it is that particular phase of Spiritualism, pure and peaceful, that I think may be properly called *Christian*. Mr. Davis, indeed, prefers to call it *Harmonial*. Well, I have no objections even to that except that it imperfectly expresses the idea, and leads to the abandonment of a name, the signification of which is well understood by the most enlightened nations on the globe, as employing the highest order of ethics and spirituality; for even Mr. Davis says (or the spirits through him): "By Christianity we mean the religion of humanity and Spiritualism, which was inculcated by Jesus *and all good teachers*."

3) But Mr. Tuttle kindly says:—"After all, these Christian Spiritualists are no more Christians than those who reject the term. They only desire to retain the name as a sham." Now, this illustrates what I have said; for, had the writer of that remark been a true Christian as well as a Spiritualist, he would have been sufficiently courteous and charitable to express his views without insulting his brethren by imputing to them unworthy motives. And this is all I wish to say at present on this branch of the subject. The suject is, however, prolific, and admits of prolonged discussion, and deserves it; would that those who claim to have been the recipients of spiritual truth could discuss this and other questions without personal attack or angry vituperation, but with the respect for each other which *angelic* precepts always enjoin.

4) As for the "sect" of which Mr. Tuttle speaks, I know nothing of it; but if Christian Spiritualists are to constitute a sect, I claim the privilege of joining it, if I please, without being abused and railed at by those who are otherwise disposed, and who either collectively constitute an opposing sect, or individually a sect, each for himself. I suppose Mr. Tuttle will accord as much as that in this Christian land of freedom, and without wishing all Christian Spiritualists excommunicated with appropriate anathemas. Certainly, I shall not join that other sect who would, almost in the spirit of the "Jesuit" inquisitors, put every one to the rack of personal scurrility who does not agree with their dogmatic opinions and statements. By all means, "Let us have peace."

HENRY KIDDLE.

New York, June 8, 1880.

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### Second Society of Spiritualists.

To the Editor of the Religio-Philosophical Journal:

Mrs. Nettie Pease Fox, one of the most eloquent and pleasing speakers in the field, is drawing large audiences to the beautiful Masonic Temple, 23d street and Sixth ave. It is probable she will continue to speak the Sundays of July and August, as there seems such a desire to hear her, by the friends usually attending the other societies. Dr. J. M. Peebles is engaged to speak for this society in September. During the past year we have paid all the expenses of meetings by 10 cents' fee at the door, and voluntary subscriptions. The society does not owe a dollar, and next year we start on a still more solid financial basis, having an executive committee of eight, who will manage the meetings and be responsible for their proportion, should there be any deficiency.

ALF'D. WELDON,

New York, June 12, 1880.

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At one time, many years since, so it is stated, the fortunes of the Grant family were at a low ebb, and Mrs. Dent, Mrs. Grant's mother, a devout Methodist, doubtless having some solicitude, dreamed a dream from which she derived much consolation. It was revealed to her, so it seemed, that Lieut. Grant was to become highly useful, and that he was to be honored as no man had before been honored.—*Northwestern Christian Advocate.*

KEEP thyself at a distance from those who are incorrigible in bad habits; and hold no intercourse with that man who is insensible of kindness.

LIFE itself is one continual progression. Step by step it travels to its climax, and loses a portion of its interest as soon as it begins to decline.

## A Puzzle for Metaphysicians.

[Harper's Monthly for June.]

In the month of November, 1845, the ship *Sophia Walker* sailed from Boston, bound for Palermo. The owners, Messrs. Theophilus and Nathaniel Walker, had invited their brother-in-law, the Rev. Charles Walker, to go out to Palermo, as passenger, for the benefit of his health.

Among the crew was a young man named Frederick Stetson. He was the eldest son of the Rev. Caleb Stetson, at the time pastor of the Unitarian church in Medford, Massachusetts.

Frederick had been in a store in Boston, but, not being well, returned home to be under the care of a physician. His health did not improve; and Dr. Bemis, of Medford, advised a sea-voyage as most likely to restore his vigor. Frederick was delighted with this prospect, and his parents reluctantly consented.

It was thought best for his health that he should go on board as a sailor; but a contract was made with Captain John Codman, that in case Frederick should become weary of his duties, he should be admitted to the cabin in the capacity of captain's clerk.

From the fact that the Rev. Mr. Stetson was a neighbor and friend, I became acquainted with these circumstances at the time the young man left home and embarked on board the *Sophia Walker*. The father also requested my husband to speak to Captain Codman, his former pupil, in regard to the youth.

In common with other friends, I sympathized deeply with Mr. and Mrs. Stetson in parting from their son under these painful circumstances; but domestic cares and other scenes gradually effaced these impressions, until I forgot the length of time he expected to be absent, and indeed lost all recollection of his voyage.

I relate these circumstances in detail that the reader may understand more fully the remarkable facts which followed.

During the latter part of February, 1846, the death of my mother, Mrs. Leonard Woods, of Andover, was succeeded by my own dangerous illness. In March I was seized with hemorrhage of the lungs, and lay for days hovering between life and death.

One night, when the crisis seemed to have passed, a member of my husband's church, Mrs. Sarah Butters, who had been watching with me, retired soon after midnight to give place to my husband, who was to watch with me till morning. I had taken the medicine prescribed by my physician, and was endeavoring to compose myself to sleep, when all at once, with the vividness of a flash of lightning, the following scene was before me: A tremendous ocean storm; a frail vessel pitching headlong into the trough of the sea; a billow mountain-high ready to ingulf her; a slender youth clinging to the mast-head; a more furious blast, a higher wave, and the youth, whom notwithstanding the darkness I instantly recognized as Frederick Stetson, fell into the foaming, seething deep.

As he struck the water I shrieked in agony; and my husband sprang to my side, expecting to see the crimson drops again oozing from my lips. My countenance, full of horror, terrified him.

"What is it?" he asked.

I motioned him to silence, unable to withdraw my thoughts from the scene. I still heard the roaring of the angry billows, the shouts of the captain and crew.

"Man overboard!" "Throw a rope!" "Let down the life-boat!" "It's no use; the ship has pitched beyond his reach!"

Fresh groans from my lips brought new anxiety to my faithful watcher. He seized my trembling hand, placed his fingers on my pulse, and started back with dismay when he felt their feverish bound.

"What is it? Are you in more pain? Shall I go for the doctor?"

"Oh, it's dreadful!" I grasped. "I can't tell. It's awful."

Then I passed into a still more remarkable state. Heretofore I had seen what was going on at the moment; now my mind went forward, and saw events that occurred two, three days, two weeks, later.

The storm had abated. The vessel, though injured, was able to proceed on her way. It was the Sabbath; the crew were sitting in silent reverence, while the clergyman, Rev. Mr. Walker, read, prayed, and preached a funeral sermon, caused by the late sad event. Every eye was moistened, every breath hushed, as the speaker recounted the circumstances connected with Frederick's voyage, and endeavored to impress upon the minds of his hearers the solemn truth of the uncertainty of life.

Another scene. Our own chamber: a messenger coming in haste with a letter from Captain Codman announcing Frederick's death. The words of the letter I could read.

One more scene. I seemed to be again on board the *Sophia Walker*. Mr. Stetson was there, standing by Frederick's open chest, into which the captain had thoughtfully placed every article belonging to his late clerk. The father's tears fell copiously while Captain Codman dilated on Frederick's exemplary conduct during the entire voyage. When they reached Palermo, he had expressed his wish to enter upon the duties of a clerk, according to their contract, if tired of a sailor's life, and since that hour had taken his place with the officers in the cabin.

All this passed before my mind with the rapidity of lightning. I lay trembling with agitation, until startled to present realities by my husband's voice, while he had a spoon to my lips.

The first question I asked was, "What day of the month is it?"

"The 10th of March."

"What time did you come into the room?"

"It was past twelve when I gave you your medicine. Soon after, you seemed greatly distressed. Can you tell me now what it was?"

"It is dreadful," I whispered, grasping between every word. "Frederick Stetson is drowned. I saw him fall into the sea."

"Oh no!" was the cheerful reply. "You had been thinking of him, and dreamed it."

"No; I was wide-awake. I saw him fall. I have not once thought of him for weeks. Oh, what will his parents say?"

Soon after this, exhausted by my terrible excitement, I fell into a troubled sleep. When I awoke, it was dawn, and I immediately commenced narrating to my husband the scenes I had witnessed, he making a note of them, and their precise date.

Perceiving that this conversation greatly agitated me, he left the chamber to inquire whether the *Sophia Walker* had come into port, and promised to direct our son, a school-mate of Edward Stetson, to ask whether Frederick had returned from his voyage.

This he did, thinking to allay my nervous excitement, which he fully believed to be the result of a fevered dream.

At an early hour Dr. Daniel Swan, one of my physicians, came to my bedside. He expressed his disappointment at finding my pulse greatly accelerated, and asked the cause.

I then, though not without great exhaustion, repeated to him what I had seen, my husband being present, Mrs. Butters (the lady already referred to), and a woman who had lived in my family for years.

In the course of a week several persons were made acquainted with these facts, though, from the fear lest they should reach the ears of the parents, they were told under an injunction of secrecy.

In the mean time I listened eagerly to my son's daily bulletins from his school-mate.

"Fred is coming soon." "Mother has his clothes all ready." "Father says he may be here any day now." "The *Sophia Walker* is due this week."

It was two weeks before the ship arrived in port; but I was so far convalescent that I was permitted to sit up, wrapped in blankets, for an hour or two each day.

On one of these occasions, while Mr. Baker and the family were at dinner, the bell rang, and presently I heard my husband, in answer to the summons of the servant, hurry to the door.

It was scarcely a minute before he entered my chamber, pale, and evidently trying to conceal his emotion. He had an open letter in his hand, upon which his eyes were fastened.

"You have Captain Codman's letter," I said.

"Yes," he answered, "and in almost the words you repeated to me."

I held out my hand for the sheet, and my tears fell fast as I read the following lines, evidently written in great haste:

"*Rev. Mr. Baker:*

"MY DEAR SIR—I must beg you to perform a painful duty. Poor Frederick was lost overboard in a gale on the 10th. You must tell his father. I cannot.

"I never had anything occur that has given me so much pain. He was everything that I could desire: and I can truly say that I never had occasion to reprove him, and that his uniform good conduct won the esteem and love of us all. There was this satisfaction—that no one of us was so well prepared for death.

"I will detail the circumstances at more leisure; but enough to say now, he was lost from the foretopsail yard in a gale of wind, and human exertion could not save him. You can best administer consolation to his distressed parents. Show them the sermon preached on the Sabbath following his death, which accompanies this, and assure them of my heart-felt sympathy.

"Yours truly, J. CODMAN.

"March 24th, 1846."

While my eyes glanced over the lines, familiar as if penned by myself, Mr. Baker was making hurried preparations to go to Mr. Stetson's.

"Young Hall brought it out," he explained. "Captain Codman wished me to have the letter at once, lest the parents should hear the sorrowful tidings in an abrupt manner."

The sad scenes which followed are too sacred to be even touched upon here. Mr. Baker did not return home for hours, having offered to go to Cambridge, and convey the sad intelligence to Marriam Stetson, the second son, who was a member of Harvard College.

"I am to go into Boston to see Captain Codman in the morning," he said. "Mr. Stetson is anxious to see him, and I shall ask him to return with me."

I recalled the last scene on board the *Sophia Walker*, and said: "I thought he himself went in. It is the first thing not exactly in accordance with my vision."

I called it vision, for I was not asleep, and therefore it could not be a dream.

The next morning, when Mr. Baker called at Mr. Stetson's house to take any additional message, he learned that, impatient and restless, the sorrowing father had found it impossible to wait, and had taken the earliest conveyance into Boston, where a scene occurred like what I had witnessed.

There was no longer need of secrecy in regard to my prescience or foresight, if so it may be called, and it speedily came to the parent's ears. Persons of intelligence of both sexes speculated and puzzled over these remarkable mental phenomena, unlike most recorded by philosophers in the fact, already stated, of the mind not only recognizing what was passing at the moment at a distance of hundreds of miles, but going forward in advance of events, and foretelling them with minute accuracy.

I make no effort to explain my mental state, which I am entirely unable to do; but I may be pardoned for quoting from a philosopher of the present century, who, speaking of visions and dreams, remarks: "It is in vain to attempt an explanation of them. They scarcely appear referable to any principle with which we are at present acquainted."

Priestly, another metaphysician, adds: "If the nerves and brain be vibrating substance, all sensations and ideas are vibrations in that substance; and all that is properly unknown in the business is the power of the mind to perceive or be affected by these vibrations."

The following case, somewhat analogous to the one narrated above, is from *Abercrombie on the Intellectual Powers*, which says, "I relate this without any attempt at explanation, and without any other comment than that its accuracy may be relied on in all its particulars:"

"Two ladies, sisters, had been for several days in attendance upon their brother, who was ill of a common sore throat, severe and protracted, but not considered as attended with danger. At the same time one of them had borrowed a watch from a friend in consequence of her own being under repairs. This watch was one to which particular value was attached, on account of some family associations, and anxiety was expressed that it might not meet with any injury. The sisters were sleeping together in a room communicating with that of their brother, when the elder of them awoke in a state of great agitation, and having roused the other, told her that she had a frightful dream.

"'I dreamed,' she said, 'that Mary's watch stopped, and that when I told you of the circumstances, you replied, "Much worse than that has happened, for brother's breath has stopped also."'

"To quiet her agitation, the younger sister immediately got up, and found the brother sleeping quietly, and the watch, which had been carefully put in a drawer, going correctly.

"The succeeding night the very same dream occurred, followed by similar agitation, which was again composed in the same manner, the brother being again found in a quiet sleep, and the watch going well. On the following morning, soon after the family had breakfasted, one of the sisters was sitting by her brother, while the other was writing a note in the adjoining room. When her note was ready for being sealed, she was proceeding to take out for this purpose the watch alluded to, which had been put by in her writing-desk; she was astonished to find it had stopped. At the same moment she heard a scream of intense distress from her sister in the other room. Their brother, who had still been considered as going on favorably, had been seized with a sudden fit of suffocation, and had just breathed his last."

But to resume my narrative. I find it impossible at this distance of time to recollect all the persons to whom these operations of my mind were made known before the letter of Captain Codman gave reality to my vision. Among them were Dr. Swan and two female friends, who have since passed beyond the scenes of earth. During his life my kind physician frequently urged me to publish an account of these remarkable facts. My reasons for not doing so are suggested in a letter to Rev. Mr. Stetson, which, together with the reply and the testimony of other eye and ear witnesses, I subjoin for the satisfaction of those who may desire additional proof of the strict accuracy of this narrative:

"*Rev. Caleb Stetson:*

"DEAR SIR—If any apology is necessary for me addressing you the note, I trust it may be found in the friendly relations which have long subsisted between your family and ours, and in our personol relations to the subject of this letter.

"You will no doubt recollect the singular mental phenomena which occurred during my severe illness some weeks before your son Frederick's death, and which at the time caused considerable discussion in literary and scientific circles. By some conversation with the facts I have been urged to write an account of them for philosophical inquiry, they being considered in many respects a more remarkable instance of prescience or foresight than any on record; but the fear of being classed with visionaries and Spiritualists has therefore prevented me.

"Now, however, on a fresh application to state the particulars in detail, I have consented to do so, and would consider it a great personal favor if you will carefully examine the accompanying statement, and so far as memory will enable you, add in a note to me, which I may be at liberty to publish, your corroborative testimony respecting it.

"Mr. Baker unites with me in very kind regards to yourself and family.

"With great esteem and respect,

"HARRIETTE W. BAKER.

"Dorchester, Feb. 16th, 1870."

"Rev. Mr. Stetson, having been sick for several weeks, requested his wife to answer for him. She writes:

"DEAR MRS. BAKER—We have read your manuscript with the deepest interest. You have expressed clearly and correctly the whole subject, as it has had hidden in our memories; and so vividly, too, have you portrayed it, that the sad event of by-gone years comes to us with the freshness of yesterday.

"Mr. Stetson also wishes me to add that it might be well for you to procure the testimony of those who were informed of your wondrous vision before the event transpired, as so many years have passed since that fatal storm of March 10th, 1846.

"With our best wishes for yourself and husband.

"Most affectionately yours,

"JULIA M. STETSON.

"Lexington, February 19th, 1870."

Acting upon the suggestion contained in the above note, I have received the following communications from those who have seen or heard this article in manuscript. The first is from the daughter of Rev. David Osgood, D. D., a predecessor of Rev. Mr. Stetson, and for a long course of years pastor of the First Church in Medford:

"DEAR MRS. BAKER—In answer to your inquiries, I could state that I have a distinct recollection of hearing from you in your sick-chamber an account of 'your vision in regard to the death of Frederick Stetson, immediately after the sad events which you have so vividly portrayed. The circumstances made a deep impression on my mind, and I have always considered your mental state as remarkably analogous to all I have ever heard of Scotch second-sight.

"Most truly yours, L. OSGOOD.

"Medford, March 6th, 1870."

From Mrs. Sarah B. Butters, to whom I have already referred, I have also the following testimony:

"This certifies that I was acquainted with the remarkable vision narrated by Mrs. Baker before the knowledge of the death of Frederick Stetson reached me by the arrival of the ship *Sophia Walker* in Boston, on the 25th day of March, 1846, and its exact correspondence with the circumstances of that sad event so impressed me at the time as to leave in my mind a distinct recollection both of the vision and of its fulfillment. SARAH B. BUTTERS.

"Medford March 2nd, 1870."

I will introduce but one other witness, who was with me on that fearful night, and was an actor in some of these scenes. He writes:

"I am happy to bear my testimony to the truthfulness and fidelity of the record of facts contained in this narrative, and to assure the reader of its entire trustworthiness. I thought them at the time, and had ever since considered them among the most remarkable mental phenomena of which I have any knowledge, and worthy of a place in the history of metaphysical science.

"A. R. BAKER.

"Dorchester, Massachusetts, March 8th, 1870."

The following extract from the sermon preached by Rev. Mr. Walker is an exact fulfillment of the second scene in my vision. The text is from the Epistle of St. James: "For what is your life? It is even a vapor, that appeareth for a little time and then vanisheth away." The fly-leaf of the discourse contains this entry:

"A sermon preached on board the ship *Sophia Walker* on her passage from Palermo to Boston, March 15th, 1846. Occasioned by the death of Frederick Stetson, who was knocked overboard in a gale, March 10th, near the banks of Newfoundland. By Rev. Charles Walker, A. M., one of the passengers."

After some explanatory remarks, the preacher says: "We have a most affecting illustration of this truth at hand. Where is the youthful Frederick Stetson? Who among us had fairer prospects of life than he? A few days ago, and he was with us in all his youthful freshness. But in an unexpected moment he was called into eternity. You remember the fatal night of the 10th. Who of us will ever forget it? The hour of midnight arrived. All hands were called on deck. The wind and the storm had prevailed for hours; but now the furious gale began. The foretopsail must be taken in, and with the rest Frederick mounted the fatal yard. The flapping sail, clewed up, but not yet handed, and at the mercy of the gale, struck him from his hold, and precipitated him into the billows beneath. The alarming cry, 'Man overboard!' was heard. The captain immediately ordered the life-buoy to be cut adrift, and the life-boat to be got out. But although there were enough of you ready to man it, even at the risk of your lives, yet it was soon found that it would be all in vain. He was immediately lost sight of. No human power could save him in that dark and boisterous night. Who of us has not observed his modest and retiring manners, and the delicacy of his spirit? How careful not to wound the feelings of others! I am happy here to adduce testimony to the excellence of his character from his native town. In a letter, addressed to our captain on the day we sailed from Boston, the Rev. Mr. Baker, of that place, says: 'He is a young gentleman of great promise and most excellent character, in whose prosperity I feel almost the interest of a father.' Mr. Baker speaks also of the lively interest which the citizens of Medford took in his success in this voyage. Ah, what a sad tale will the record of the fatal night of the 10th be to his bereaved parents! How painful to think of even breaking to them the sad tidings! Gladly would we spare them this cup of sorrow. May the Lord support them!"

## History Repeating Itself.

LETTER FROM DR. SAMUEL WATSON.

I attended the "First Methodist Church" yesterday, to hear the pastor preach on the Sabbath. He read for the lesson the first part of the twelfth chapter of Matthew. It gives the history of Jesus and his disciples going through the corn and "plucking and eating" to satisfy their hunger. The Pharisees accused him of breaking the Sabbath. Jesus referred them to what David did when he was ahungered, and they that were with him; how he entered into the house of God and did eat of the showbread which was not lawful for him to eat, and how the priests profane the Sabbath and are blameless.

"And behold there was a man which had a withered hand, and they asked him, saying, Is it lawful to do good on the Sabbath day, that they might accuse him." This was the preacher's text. Jesus healed the man with the withered hand on the Sabbath. "Then the Pharisees went out and held a council against him, how they might destroy him." Further on we are told with whom this council was held—the Sadducees. They were the materialists of that day; they believed in neither angel, spirit or any existence after the present; yet these Pharisees, who made long prayers, and were very strict in the discharge of the externals of religion, and claimed to be the peculiar favorites of heaven, formed a coalition with these materialistic infidels, who "rejected the traditionary doctrines of the Scribes, and maintained that there was no future state of rewards and punishments." "They denied the existence of angels and spirits or souls of departed men" (Acts xxiii: 8). They carried their ideas of human freedom so far as to assert that men were absolutely masters of their own actions and at full liberty to do either good or evil. Josephus even says that they denied the essential difference between good and evil; yet these members of the Church will unite with these infidels to destroy Jesus. And for what? Doing good on the Sabbath day.

Now for the parallel: The Church has never been able to afford demonstrative proof of the immortality that mankind have yearned for. Hence the rapid progress of German rationalism and materialism. Spiritualism comes when it is most needed, to demonstrate this glorious truth to all who will investigate. Instead of the Church receiving it as "a Godsend" to them as well as to the materialistic world, she forms, as her prototype did, a coalition with the scientist and materialist to "destroy" this glorious truth of the nineteenth century, which meets the most exacting demands of scientific investigation, and affords the only tangible proof the world has in this age of a future state of existence. How she will receive the fact that six of the most thoroughly scientific materialists of Germany have been converted by careful investigation of Spiritualism to a belief in a future state, and that Rev. Joseph Cook has, in a late Boston lecture, admitted that inside of a double slate a message was written while he held the slates in the air, away from Mr. Watkins, the medium, remains yet to be seen. The question asked in olden time will be apropos: "Have any of the Scribes and Pharisees believed on him?" The work goes BRAVELY on.

P. S.—Having been sent for, I went, after writing the above, to see an old man whom I have known here for over thirty years. He is a member of the Baptist church, and has recently lost his natural sight. While he cannot behold natural objects, his spiritual vision is opened, and he sees a great many persons, men, women and children. He is as rational as I have ever seen him, but wonderfully mystified. I explained to him clairvoyance, and showed him there were similar cases on record in his old book. He tells some queer stories about their employments, confirming somewhat Dr. Crowell's book. He says he goes off with them and stays a day or two at a time. I shall see him again. I leave to-night for Nashville. S. W.

Memphis, Tenn. May 17th, 1880.

## A Plank that was Left Out.

[The New York Sun.]

It is said, on what appears to be good authority, that the original draft of the platform, as prepared by the Hon. Edwards Pierrepont and by him submitted to the committee on resolutions at the Republican Convention in Chicago, contained the following plank, coming just after the one which charges the democratic party with "a supreme and insatiable lust of office:"

"Ninth—We affirm our belief in the constant guiding and inspiring presence of disembodied souls—beings from a better world who, freed from the limitations of the finite, and emancipated from the enthrallment of the gross and corporeal, still hover around and over us in pure, lovely spirituality, directing us by their unspoken counsel, warning us of danger unseen, rejoicing in our joy sorrowing in our grief, glorying in our triumphs. We declare our fixed and unalterable conviction that, by methods well understood and through channels well established by evidence and experience, these disembodied intelligences from time to time communicate with us for our information and spiritual elevation; and we invoke their aid, guidance, and controlling influence in the approaching political canvass."

On the reading of this resolution by Judge Pierrepont, chairman of the committee, it is said that Mr. Steck, of Colorado, moved it to be laid upon the table. This motion was supported in speeches by Emery A. Storrs of Illinois, H. H. Harrison of Tennessee, William Walter Phelps of New Jersey, and Mr. Youngblood of Alabama; while Mr. Pierrepont earnestly pleaded for its admission into the committee's report, in order that the sense of the convention might be taken upon it. Finally the resolution was tabled by a vote of 36 to 1. This was the only plank upon which there was much discussion.

## Wm. Denton's Reply to Dr. Cooper.

Dr. Cooper complains that my treatment of his book was captious and unfair; but he certainly fails to show that I was either. If men will deal as fairly with me, as I have with his book, I shall be satisfied.

He still gives us no evidence that any spirits were the authors of the book, and, although I believe him to be honest and do not blame him in any degree, I am more than ever inclined to think that the book is entirely the product of his own mind. I have seen the "strange characters," which he professes to have translated, and they have the appearance of unmeaning scrawls. I have subjected them to psychometric examination and they yield no spiritual influence, while the book itself is sufficient evidence of the ignorance of the writer, on the subject of which he treats, whether spirit or mundane dweller.

He says no two scientists agree as to the heat of the sun. But what has that to do with my criticism? Does any scientist believe that the heat is such that human beings can live upon it? He says, "Spectrum analysis reveals the metals in the atmosphere of the planets." Spectrum analysis does no such thing. The light of the sun reflected from the planets reveals the dark lines by which the existence of metals is recognized in the atmosphere of the sun, but no scientist has ever found by spectrum analysis metals in the atmosphere of any planet.

Dr. Cooper thinks that it is a small error to say that Silurian limestones are worthless for fertilizing purposes, though probably millions of tons of them are used every year for that purpose. What then is a large error? I never criticised the use of the word "buried" for burned, and the Doctor shows us one of the small errors that I neglected.

He thinks my objections relating to gypsum seems to be well taken, but wishes to know if the Onondaga gypsum is pure enough to be adapted to all the uses mentioned in the book. What has that to do with the original statement of the book that gypsum was not found in these older formations? It is certain that millions of tons of gypsum have been quarried from beds that are older than the Triassic formation.

It is time that the truth was told in reference to a host of books claiming to be of spiritual origin. Most of the books of that class, so far, are but the veriest trash; though the greatest of names are generally attached to them as authors. Such works have brought Spiritualism into disrepute and prevented multitudes from examining its claims, who might otherwise have become its advocates. Dr. Cooper's book is an utterly worthless one, for this reason, that if you read anything in it that you know to be true, you learn nothing; and if you do not know it to be true, you can have no assurance that it is true. As far as I can judge of the book, what is true in it is not new, and what is new in it, is not true.

## Bogus Medical Diplomas.

[The Chicago Times.]

PHILADELPHIA, June 9th.—John Buchanan, the man who has sent hundreds of bogus medical diplomas throughout Europe and this country, was arrested to-day. It was notorious that Buchanan carried on the sale of degrees openly and systematically. For a long time newspaper columns have been burdened by information. Mayor Stokely had received communications from Germany, England, France, and other parts of Europe, and even from atipodean China, and far-off Australia, inquiring by what right Buchanan's college could dub a man a thousand miles off an M. D., or LL. D., for money, when he had never studied medicine in his life. Recently the United States postal authorities, who have been casting around for something by which they could entrap the wily little man who held forth at No. 514 Pine street as dean of the American University of Pennsylvania, and the Eclectic Medical College of Philadelphia, were furnished with the desired snare. Buchanan has been sending circulars through the mails, and so Special Agent Barrett, of the post office department, sent decoy letters and soon had sufficient evidence to convict Buchanan. A warrant was issued to-day, and Barrett, having the cooperation of Deputy United States Marshal Renter, a number of letter-carriers, and two reserve policemen went down to the vicinity of Buchanan's college, the dingy-looking old building with 514 over the front door, which last figured in print in connection with the mysterious disappearance of the Chester girl, Mary Ash, who was supposed for a time to have been a victim of Buchanan's foul acts. A conference was held around the corner, on Fifth street. The agent was thoroughly posted about the intricacies of the college and the difficulty of getting into the shop. It was arranged that the carrier who regularly delivered the mail at the college should enter the place, and blockade the doorway in case the doorkeeper objected to letting him have access to the doctor, and that while he was parleying with him the others were to rush in and run up stairs and seize the doctor, whose apartment was well known. The plan worked well, and Buchanan was pounced upon. "Talk about evidence," said Agent Barrett afterward, "we've got the deadest kind against him."

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Nothing is more notorious than the fact that a man may carry the whole scheme of Christian truth in his mind from boyhood to old age without the slightest effect upon his character and aims. It is there, but it fructifies nothing. It has less influence than the multiplication table.—*Holland's "Every-Day Topics."*

# Woman and the Household.

BY HESTER M. POOLE.

[Metuchen, New Jersey.]

### THE WOOD THRUSH.

'Tis leafy June, and in a deep ravine,
O'ershadowed by the branches of tall trees,
And listening to the music of the rills,
Thy song comes floating to me, wondrous bird—
Comes pouring down among the quivering leaves,
Like silver cascades melted into notes,
Thou callest like a spirit, far and high,
And the dim woods become cathedral-like,
And my soul melts in fervent, grateful prayer,
My heart is brimming o'er with joy divine,
For, listening to the clear and liquid voice
Which fills the air with such rich melody,
My spirit catches breathings and mute signs
Of that vast Spirit, infinite and calm,
Which speaketh in the wind and cloud and storm;
Which spreadeth through the universe, the chords,
Fine and unseen, of that grand instrument
That waketh in the thrush, and in the stream,
And in the illimitable soul of man,
The notes of universal harmony.
Sing on, sweet bird! ring out thy glad refrain!
Thy tender voice, piercing the yielding air,
With soft, delicious and appealing tones,
Freshens my heart as rain the thirsty soul,
And bids my spirit rest forevermore
In the pure effulgence of the Father's love.
[*Mary F. Davis.*

At this opulent and changeful season, the soul is sometimes oppressed with earth's excess of beauty. We are burdened with that kind of sweet pain, that tender unrest which wait on all joy and loveliness, and deepen with their very intensity. Unfolding leaves; snowy buds and roseate blooms; multitudinous tones and hues and forms; songs of birds; the stainless blue of the sky, the very grass under our feet, and wayside weeds, instinct with happy life; the fresh tipped pines and hemlocks:

"The dewy morn, and odorous noon and even
With sunset and its gorgeous ministers,
And solemn, midnight's tingling silentness.

Why do all these bring that nameless pain which all nature's true lovers must often feel? Is it not the dumb yearning toward that ideal, enduring and perfect beauty, whose broken reflections we behold about us, as some troubled sheet of water reflects the holy calm and glory of the far-off stars? It must be so. It is the struggle of the fleeting toward the permanent; the finite toward the infinite; the segment toward the circle; the individual toward the central soul.

Then, too, the world's rude clangor intrudes into our holiest dreams of goodness and beauty; its jar torments, even at the moment when we are about to enter behind the veil and dwell within the inmost. Such moments are necessary in every life that aspires to higher unfoldment. There must be solitude. "The world is too much with us, soon and late." It is but a Barmecide's feast always to sit with others, even to eat of sweetbreads. In the sanctuaries of silentness do the gods banquet. There are answered all queries and contradictions. There angel messengers do waft their brightest inspirations into the receptive understanding. There does the deep heart of man draw water—not from shallow cisterns but from the springs of everlasting life. The one has its source in eternal and exhaustless Love, Beauty and Wisdom; in the other, we may "dip our buckets into empty wells, and weary grow in drawing nothing out."

Therefore we will cherish this tender sadness that follows the contemplation of summer's wealth of loveliness, not in a sentimental and unwholesome way, but in order to follow the clue that leads from earthly to spiritual beauty until we arrive at its source in the habitations of immortal life.

The new Postmaster General of England, in Mr. Gladstone's cabinet, Prof. Fawcett, owes most of his success in statesmanship to his able wife. Soon after marriage, Prof. Fawcett accidentally lost his eyesight, and Mrs. Fawcett became his reader and amanuensis, faithfully mastering every point in which he had interest. She was formerly Miss Garrett, sister of Mrs. Garrett-Anderson, M. D., the pioneer woman physician of England. Still two other sisters have become artistic house decorators and furnishers, serving apprenticeship three years before opening the first woman's establishment of that kind. It will be seen that these four sisters are deficient neither in ability, nor energy. Mrs. Fawcett has helped her husband in his career, and made one for herself. Her first book was a "Primer on Political Economy," and she contributes frequent and able papers to the leading English reviews.

The work of these and similar women is more noticeable, because in England social restrictions are more onerous than they are here, and consequently there is less flexibility and independence among women generally. The old world has narrow lanes and well trimmed fields within her mental as well as her physical, borders. But where rank or royalty sets the fashion—Mrs. Grundy follows. Her Majesty, Victoria, paints, etches and embroiders; therefore these are fashionable, and the Kensington Royal Art School has become a world-wide exemplar, as well as furnishing employment to a multitude of needy women. The Prince of Wales noticed a picture by Mrs. Elizabeth Thompson, and forthwith all the world fell at her feet. Princess Louise has fine artistic culture and has already established the first Academy of Fine Arts in the Dominion.

Now that the Empress Elizabeth, of Austria, has taken to public speech making, we shall see if grand dames do not fall into the lecturing ranks. It was at Pesth that the stately, beautiful, imperious, yet large hearted Queen, made an appeal in aid of the Red Cross Society, for the support of soldiers' widows, mothers and orphans. As usual, even she, in royal robes, has to supplement the terrible evils wrought through unbalanced passion, by an appeal to the better side of humanity. Her little speech, admirably delivered, concluded thus: "Forget for the time that I am your Queen and consider me only as a woman pleading to women in the cause of women." To men the power and the glory, to women the anguish, the poverty, the desolation, the tears, she might have added, because, in so-called Christian nations selfishness is the ruling motive; because the womanly and spiritual side of the race has no voice in directing councils, correcting evils, humanizing brutality, or in making or administering laws by which all alike might enjoy better opportunity.

The Ninth Anniversary of the New England Woman's Suffrage Association held a very interesting meeting in Boston in May. Rev. J. W. Bashford gave an eloquent address, followed by Mrs. Livermore, who, as a speaker, is always above praise. Her remarks on co-operative housekeeping are marked for future consideration. Wendell Phillips's scholarly and eloquent plea followed, and the Unitarian minister, F. A. Hinckley of Providence, gave an excellent report of the Executive Committee from the several New England States. Lucy Stone as usual presided ably.

## BOOK REVIEWS.

HIGHER ASPECTS OF SPIRITUALISM. By M. A. (Oxon), author of "Psychography" and "Spirit Identity." London: E. W. Allen & Co. Chicago: Religio-Philosophical Publishing House. Price $1, postage free.

Under this title we have a new and valuable little work from the pen of the well known and highly esteemed writer whose many contributions in defense of Spiritualism have been put forth under the *nom de plume* of "M. A. (Oxon)." It is got up in the style of his volumes on "Psychography" and "Spirit Identity," and contains in a brief compass much interesting matter that every Spiritualist ought to be in possession of. From the Preface we gather the following facts in regard to the efforts for the suppression of Spiritualism in England:

"It must be said, to the eternal disgrace of what boasts to be a free press, that we have no journal that will, or perhaps that dare, give a perfectly fair and full hearing to writers who can defend Spiritualism from personal knowledge. The subject is tabooed as being likely to imperil circulation and impair influence.

"The result is, that only one side—that calculated to discredit the subject—is presented to the public. Nor is this all. Neither our great London Circulating Library, nor the great firm that supplies the travelling public with literature at the Railway stations throughout the kingdom will give any publicity to works on Spiritualism. . . Messrs. Smith will not allow a paper connected with Spiritualism to be on any of their stalls. Mudie and Smith, the two great centres for the dissemination of English works, do their best to stifle Spiritualism. It is well, I think, that this unique fact should be placed on record.

"What wonder then that the general public that hears of Spiritualism only through its daily paper, entertains an utterly false notion with regard to it, viewing it only as a melancholy picture of chicanery and credulity, and grotesque jumble of blasphemy, buffoonery and fraud."

The state of things in our own country is not quite so bad as this; but it will take long before prejudice and hatred can be so far beaten down that Spiritualism, like other doctrines based on scientific facts, can be admitted to a fair hearing by the secular press. Those Spiritualists who deny the scientific character of our phenomena have themselves done much to retard their reception; and yet what can be more obviously a fact of science than the ten thousand times proven fact of psychography, or writing independent of any known co-operation by a mortal in the flesh?

Well does our author remark: "When Spiritualism releases an enslaved mind from the terrorism of a degrading creed, and lifts it into an atmosphere of light and love from one of ignorance and slavish fear, by showing the realities of the world to come, the world sneers loftily about enthusiasm and fanaticism, as it would sneer again at a Christ were he among men."

It is a great mistake to suppose that our author undervalues the physical phenomena, by which the mental are corroborated and enforced. All that he would do is to eliminate fraud, whether by spirits or mortals, and to be sure of all that we get in the way of manifestations. For this reason he would bring into the investigation of the subject all those precautions, the importance of which we have editorially advocated so persistently. It may be said with truth that by enforcing these exactions we may miss many genuine exhibitions of spirit-power which we would otherwise get: but is it not much better to have it conclusively proved to us in broad daylight, under perfect conditions, that a phenomenon like independent writing *does actually take place*, than to have, in dim and doubtful light, what we may rationally believe to be a form-manifestation by spirit power, but which *we cannot possibly swear to* as being what we suppose it to be—a scientific certainty?

In regard to materialization (which he fully accepts), he says: "We should have more respect for our mediums, with their sensitive temperament, and liability to obsession by any undeveloped spiritual agency that may seize upon them, than to place them deliberately under the very condition where such power may have fullest opportunity of possessing them. Under none but the happiest and most perfect conditions should they be exposed to such a risk. We should have more thought for the fair fame of the movement, and for the credit of all concerned in it, than to expose it to the danger of such association with what the world will surely brand as fraud." It is because of the depth and sincerity of his own convictions, that he would exact conditions which shall be such that no skeptic or novice, who may be present, with, perhaps, an aggressive, hostile intent, shall bring with him unconsciously spiritual aid enough to make it appear that the medium himself has been guilty of a fraud.

"The great cause for congratulation," says our author, "that strikes me in the outlook that I am attempting to take, is this undoubted inclination on the part of thoughtful Spiritualists to look beyond the surface phenomena, even beyond what I may call, without offence, the emotional aspect of the subject, and to dwell increasingly on its religious side, and to regard the vast movement as essentially a spiritual effort analogous to many that have preceded it, which has a beneficent aim for humanity."

Let it not be supposed from this language that our author would circumscribe, in the confines of any sect or any historical dogma, the free soul of man. All that he would teach is, that a *knowledge* of immortality brings with it a certain moral and religious responsibility; the inference, too, that there is a moral order in the universe significant of divine power; that "we are all of us, on different planes of progression, *spirits*, gaining our experience in the great school of incarnate life."

"Entire agreement," he says, "is so far from being desirable, that it is easy to see that its existence, if it were possible, would betoken an absence of that healthy friction which is inseparable even from reform, and much more from such revolution as I have estimated Spiritualism to be. . . . If, as I entirely believe, all truth is evolved by conflict with error, and if these spiritual truths, of which we are now the recipients, are born in our world by conflict with the foes of progress, how important that we should direct our weapons against them instead of wasting force in fruitless contention amongst ourselves."

"The phenomena of Spiritualism," he says, "are irrefragably established on too wide a basis of demonstration to be shaken; and, deplorable as these repeated shocks to weak faith undoubtedly are, the mediumship which is incriminated by them is a proven and assured fact. When we are more careful in our methods of eliciting these phenomena, we shall find that it is our own ignorance and folly that are, in many cases, responsible for the results that we deplore."

And yet all these apparent checks do but give an added impetus to the great fact of spirit-agency. They rouse from their lethargy those who are convinced, and they lead to a collision of minds, from which the truth is evolved. "I think I can see," says our author, "that after every crisis in its history, when scorn is poured on its truth, and daylight is let in on its errors, it roots itself more firmly, spreads itself more widely, and is more a source of attraction than before."

To all the objections to Spiritualism on moral and religious grounds, the author replies wisely and well. He is fully of opinion that spirit communion is dangerous to the evil, who will attract evil by the law of affinity; to the foolish gaper, who will get pretty much what he is fit for; but not dangerous to the sincere and pure. He gives a list of the men and women recorded in the Bible as having had spirit-communion; and it shows that among some bad there were many good, such as Noah, Abraham, Elijah, Elisha, Daniel, Jesus, Peter, James, John, and Saul. "Were they, then, sinning in dealing with Spirits?" he asks.

To thoughtful Spiritualists the new book by M. A. (Oxon) will be found full of interest. It is evidently the result of much liberal reflection, as well as of a clear intuitive judgment. There is nothing in it, we think, with which a truly liberal Spiritualist can reasonably find fault, and there is much, in the way of fresh ideas and apt illustrations, with which he will heartily concur.

## THE SPIRITS

### Wonderful Deeds Performed by a Medium.

[Portland (Oregon) Telegram.]

Upon the invitation of a lady who is a firm believer in the doctrine of the Spiritualists a *Telegram* reporter attended a séance a few evenings since at the house of a gentleman who lives in the upper part of the city, and whose wife possesses considerable powers. A small crowd of ladies and gentlemen were found in the parlor, and after an exceptionally good supper, preparations were made by which the lady would be enabled to display her ability as a medium. Just here the *Telegram* wishes to remark that in the crowd were two prominent ministers and several of our most cultured women. The room was darkened and the lady took a seat in the middle of the room. The chair on which she sat was carefully examined by those present. She was strongly bound to the sides and wings, and at a given signal the lights were all turned out. No sooner was this done than the most bewitching music was heard. Some one appeared to be playing on the piano in the opposite end of the room. Before the lights were put out the piano was seen to be closed, and one or two parties who were sceptic on spiritualistic powers were given seats near by and told to keep their eye on it. The music continued for perhaps three minutes to the great astonishment of those present. At a given signal the lights were turned on, and the piano stood closed as before and the lady was seen to be tied to the chair, and to all appearances had not moved. This was indeed wonderful, but the manifestation which followed was more so. The lady was tied to the chair as before, the piano was closed and locked and the key given to the reporter of the *Telegram*. At a given signal the servant turned down the gas, and no sooner had he done so than the piano lid was heard to fly open, hands were detected moving on the keys, and when the lights were turned up the lady sat at the piano bound to the chair as before, with the single exception of her hands which were loosed. This was an unrivalled performance and one calculated to stagger the credulity of those who by nature or education are inclined to to sneer at the evidences of Spiritualism. But more wonderful performances were to follow. Still bound to the chair the lady was carried to the opposite side of the room from the piano. To the rungs were strongly fastened pieces of rope, the ends of which were given to two ministers. Again the lights were turned down. Every person held their breath; not a sound was heard; not a movement could be detected. When the gas was flashed on for a moment the lady was seen reclining on a sofa in the other end of the room, while the chair in which she had been tied was seen on top of the piano. Another moment of darkness and silence and the gas was again turned on the scene and there the lady sat bound as before. Everything occupied the exact relative position it did before the gas was turned off. The ministers still held the ends of the two ropes, and there was no evidence of anything having moved. This was not enough, however. More convincing evidences of the lady's wonderful powers were to follow. She was with great difficulty unbound from the chair in which she had sat during all these manifestations. The chair itself was bound to the legs of the piano as securely as the lady had been bound to it. All present then gathered about the medium, but did not touch her in any manner or form. Giving a signal to the colored waiter, he turned down the gas, and in just seventy-five seconds a voice was heard in the other end of the room commanding him to turn it on again. This he did, and lo! the chair was seen detached from the piano sitting in the middle of the room, and the lady herself bound in it as before. No one moved, and the gas being again turned on, the chair was seen bound to the piano again and the lady sitting in the midst of the party as before. This wonderful performance covered all present with confusion, and it is not too much to say that the doubting Thomases who attended went away convinced of the truth of Spiritualistic interposition and the power of mediums. The other perfomances consisted in the lady being bound in the chair so tightly by the unknown powers that the living could not unloose her, and in receiving communications from the departed. There was no fraud or deception practiced, but all was open and above board.

### Magazines for May, Just Received.

*The Medical Tribune.* (Alex. Wilder, M. D., F. A. S., and Robert A. Gunn, M. D., New York city.) Contents: Thoughts on Medical Topics; Insanity from Uterine Disease; Remarkable Cure of Eczema; The American Medical Association; A Visit to Ohio Eclectics; Triangular Vials; Meetings of Associations; The New Eaton Telephone; Medical Impostors; New Publications; The Mirror.

*The Young Scientist.* (No. 11 Dey street, New York City.) This is a practical Journal of Home Arts for the young. The editor strives to make it an instructive as well as interesting journal.

### Magazines for June Not Before Mentioned

*St. Louis Illustrated Magazine.* (Magazine Co., St. Louis, Mo.) Contents: St. Louis and San Francisco Railway; "Oh, Come to the West, Love;" A Tale of To-day; Drifting Apart; Timely Topics; Memoirs of Madame De Remusat; A Journal; Tails and Tales; Conversation; What is Matrimony; Fashions for June; American manufacturers in Australia; Editorial Miscellany, etc.; Fashion Department.

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## Candid and to the Point.

The sincere, hearty thanks of the editor, and of the spirit intelligences having the JOURNAL especially in charge, are hereby publicly tendered to the intelligent, earnest, active friends who have rendered such effective aid in supporting the paper during the trying ordeals through which it has passed; ordeals which would have ended in failure and disaster but for such support. The RELIGIO-PHILOSOPHICAL JOURNAL has acquired a most enviable reputation and influence with all fair minded people, Spiritualists and non-Spiritualists, both for its independence and judicial fairness in expounding Spiritualism, as well as for its strict adherence to the scientific and analytical methods in treating of spirit phenomena. It is pre-eminently a paper with convictions; it never "waits for the returns to come in" or to sound the drift of public sentiment before defining its position on all mooted questions as they arise. And painstaking care, aided by a comprehensive system of gathering data, enables the editor usually to be fully and promptly in possession of the facts necessary to a thorough comprehension of the matter under consideration. The interests of the counting-room—the financial bearings—are never allowed to dictate the editorial policy of the paper. The editor is neither a blind enthusiast nor a narrow minded fanatic; he believes with Lord Bacon that "God has placed no limit to the exercise of the intellect he has given us on this side of the grave;" and that in the study of spiritual things the head must be master of the heart.

In dealing with the *personnel* of Spiritualism, the editor believes that justice, pure and simple, is in the end the greatest charity to the individual and the only safety to the cause. He believes that what is wanted above all things in the conduct of a Spiritualist paper is, that earnestness and sincerity which shall be as quick to arrest error and imposture, as to encourage the genuine and the true; that no fear of unpopularity or financial loss should deter him from this course. However Quixotic such a standard may seem to the average man of the world who believes that "business is business," or to the emotional and spiritually intoxicated ecstatic who imagines that man is but the slave and plaything of the Spirit-world, the editor is deeply gratified to know from the cordial sympathy and co-operation afforded the JOURNAL in its work on such a platform, that there are thousands who are in accord with these views.

The paper has steadily and rapidly improved and keeps abreast with the progressive thought of the age. That the paper shall maintain its present high standard of excellence and constantly improve wherever improvement is practicable is, we know, the desire and expectation of all interested. To render this possible, it is of prime importance that its subscribers shall with promptness and alacrity pay their subscriptions, both those past due and for a year in advance. We have been for three years striving to get the JOURNAL's subscription list on to the prepaid system, but such is the force of long continued habit, it is a slow and difficult task. The amount now due from those to whom we are regularly sending the JOURNAL reaches in the aggregate, the large sum of $10,000. This money we need; and it is absolutely essential to the life of the paper that every debtor exercise the utmost effort to pay at once. There is a widespread notion current that we publish a paper for the "fun of it," having plenty of means outside of the income from the JOURNAL. Such is not the case, and whenever the paper ceases to be self-supporting, should such a time ever come, it will gracefully bid adieu to the public and join the large army of similar enterprises "gone before." Through all the various disasters, by treachery in its infancy, by fire which swept away every dollar invested, by the long period of financial distress out of which the country is only now beginning to emerge, the JOURNAL has been outspoken and independent, never begging a dollar, nor asking donations to carry it on. We do not now beg, we ask but simple justice, we ask only our own. If you fail to respond your loss will be greater than ours. If you want Spiritualism represented by such paper as the JOURNAL is, you know how it can be done; and in any event you know your first duty is to pay what you honestly owe.

Every subscriber, every well-wisher of the JOURNAL will, we hope, realize the imminent importance of sustaining the paper and increasing rapidly its already extended circle of influence. Now is the time to act

## Still They Come.

It is not many weeks since the Rev. Joseph Cook testified to the genuineness of the slate-writing phenomena through Watkins, which he had witnessed in Epes Sargent's library. It is true that Mr. Cook was not prepared to be numbered with any particular class of Spiritualists; but to the broad fact of having witnessed a phenomenon, which materialism is impotent to explain, he bravely testified; and much obloquy has he called down upon himself therefor. The world will come round to him if he will but be patient. Every day abundant testimony in support of his own is accumulating; and the stress of facts will soon be such that no one but an ignoramus will question the truth of what he and others have witnessed, and what any one can witness, who will take the trouble honestly and perseveringly.

Mr. J. L. O'Sullivan, our former minister to Portugal, in a letter dated New York, May 24th, 1880, testifies to having witnessed, in company with Dr. J. R. Buchanan, the phenomenon of independent writing through Alexander Phillips, aged twenty-three, at his rooms, No. 193 West 80th street. One slate was put on another—no pencil was placed between them—they had been thoroughly sponged and dried. The medium held the closed slates at one side, and Mr. O'Sullivan at the other. It was in broad gaslight, and Dr. Buchanan stood watching the experiment. Under these conditions eight lines of intelligible writing were produced on one of the unexposed surfaces.

Again the slates were thoroughly cleaned, and the medium, under the eyes of the two witnesses, laid them on the floor, close joined under an open chair, and under the full light of the gas. Writing was again produced. It was apparently, says Mr. O'Sullivan, the production of five or six different spirits, two of the the sentences being Latin (one consisting of two hexameter verses—a quotation), one French, one Italian, one English, and one (the fourth in order) being in some unintelligible ancient Oriental character, not Hebrew, though the square form predominated in the letters. It was as follows:

> *Rusticus expectat dum defluat amnis, at ille labitur et labetur in omne volubilis aevum.*
> *La mort est plus aisee sans y penser que la pensee de la mort sans peril.*
> *Sempre il mal non vien per nocere.*
> [Then the incomprehensible antique Oriental line.]
> *Damnant quod non intelligunt.*
> The remembrance of these things will perhaps prove a source of pleasure. M. O'SULLIVAN.
>
> *Translations:*
> The countryman awaits looking on to see the river flow away, but it flows on, and will flow whirling on for all time.
> Death without thought of it is easier than the thought of death without danger of it.
> Misfortune comes always to do us no real evil.
> Men condemn what they do not understand.

"Though my mother's name," writes Mr. O'Sullivan, "is signed at the foot of the whole, I presume that she wrote only the concluding English phrase, while attesting the whole to me, whom she knew to be acquainted with Latin. The medium could not have had any knowledge that the proper initial of her name was M."

To this statement of Mr. O'Sullivan, Dr. Buchanan adds his endorsement of "its absolute and minute correctness."

Not long since, Mr. J. Edwin Hunt, a well-known materialist, was induced, by Mr. Cook's account of his experiences at Mr. Sargent's house, to call on Watkins, and thoroughly investigate the reported phenomena. The result is told in the following explicit and well expressed letter, addressed to the editor of the *Banner of Light:*

> I desire to add my testimony to that of others already given through the *Banner*, to the genuineness of the phenomena which occur in the presence of Mr. C. E. Watkins, the independent slate-writing medium, now in the city. After two sittings with him, I am satisfied beyond all doubt that the writing upon the slate is produced by an intelligent force outside of the medium, and that any one who will take the trouble to witness the manifestations can be satisfied that Mr. Watkins does not produce them personally, for the reason that under the circumstances of the case the thing is impossible. I will add further, that as a result of my sittings with him I have renounced my previously held materialistic views, as I have witnessed that which has completely upset the foundation upon which materialism rests.
>
> J. EDWIN HUNT,
> Treasurer's Office, City Hall.
>
> Boston, May 27th, 1880.

Most accurately and forcibly does Mr. Hunt assert that it must be an intelligent outside force that produces the writing—for the simple reason that for Mr. Watkins to produce it personally, under the conditions, is "*impossible*." To this conclusion every thorough, fair-minded investigator must inevitably come; and if any one can explain the phenomenon under the materialistic theory, let him try it—not by vague, ridiculous theories of epilepsy hallucination, jugglery, etc., such as Dr. Beard, the Rev. Mr. Edwards, Dr. Hammond, and others so confidently and ignorantly indulge in, but by plain facts such as the witnesses themselves produce.

Still another important and conspicuous convert to the truth may be mentioned. Mr. Hiram Sibley of Rochester, N. Y., one of the wealthiest men in the State, addressed the following letter, under date of May 19th, 1880, to Mr. Epes Sargent:

> "It is true that I got independent slate-writing in the presence of Mr Watkins, as he says. Judge [illegible] and myself paid him one hundred dollars for about ten sittings, with as many as thirty or forty persons of learning and science in our city for witnesses; and all got the independent slate-writing, and all but two admitted the presence of some unknown power that moved the pencil. The phenomenon was admitted, but our Professors differ as to what the power was that produced the result.
>
> "I offered Mr. Watkins* a large sum of money, which I proposed to settle upon his wife and children, if he would disclose the trick (if trick it were) by which the manifestation was produced; and furthermore I offered to give bonds, if he desired it, that I would not divulge his secret. *I am ready to repeat the offer now to any person that can expose or explain the trick if trick it is.*
>
> "I cannot explain my experiences with Watkins, nor can I find any one who has or can do it. There seems to be three difficulties in the way of investigation by scientific men; some of them dare not; others will not; and some cannot. The first I call *cowards*, the second *bigots*, and the third *fools*. While this may appear harsh and unkind, it is nevertheless too true that almost all men of influence and learning ignobly shirk the investigation of this wonderful discovery—this most significant and important phenomenon.
>
> "In short I have witnessed some remarkable things done apparently through an unknown and unseen something, exercising an intelligent power, such as no mortal could exercise over matter; and, as I am not a coward, I dare state my experiences publicly. But I am no teacher, and will not attempt to explain what I have witnessed. I would be glad, however, to be instructed by one so distinguished as yourself."

One of the itinerant exposers of Spiritualism, we learn, called on Mr. Sibley to explain the *modus operandi* of the "trick;" but the humbug demanded certain juggling conditions so ludicrously unlike the simple process by which the thing is done in Watkins's presence, that he was obliged to retire without accomplishing any other exposure than that of his own false and impertinent braggartism.

We could go on mentioning the names of many others who, by this simple and easily verified phenomenon of psychography have been converted from a gloomy materialism, resting in annihilation, to a knowledge and a hope full of immortality. Mr. Sibley himself was, we believe, a materialist before his satisfactory experience of the manifestation of an intelligent force outside of any visible organism.

What will the "Leipsic correspondent," Dr. Beard, and the rest of the malcontents say to proven facts like these? Why, they will say of course we are all either "daft" or 'epileptic." And that is all the explanation they can give of this wonderful accumulation of intelligent testimony to a fact now known as a certainty to millions of competent witnesses all over the world!

Well does Mr. O'Sullivan remark of the slate-writing marvel, so amply proved in England, Australia, Germany and the United States:

> "This phenomenon is so conclusive as a proof of the existence, presence and action of spirits, and at the same time so simple and so easily verifiable in the open light, that it forces the barriers of the most hostile incredulity and carries by storm the conviction of the most skeptical. Witness the revolution among the most eminent scientists of Germany wrought by Slade, and that in our own Congregationalist pulpits through the Rev Joseph Cook, wrought by Watkins in Epes Sargent's library."

Psychic force! Is it? And what is that but spiritual force? If there is a power in a man, while yet fettered by his physical organism, to produce intelligent writing on a paper or a slate, without contact or mechanical agency, and in some way *outside of his material body*, why should not the same power be exercised by him when it is driven *outside of the body* by the dissolution of his physical envelope?

## The Three Conventions.

The three political conventions which have overrun Chicago during the past week, all have a bearing on the progress of ideas and principles which lie within the scope of this JOURNAL. The Republican convention represents a constituency so vast and thoroughly organized as to make it, subject only to the contingency of a Democratic success at the polls, the Warwick or king-making power in our system of goverment. The power that fills the throne rules the throne. It was managed by such adepts in the art of political action and utterance as to render its least indication of opinion upon questions apart from partizan policies, as significant of the condition of the popular pulse as the changes of the mercury in a thermometer are of the temperature. We print elsewhere a clause said to have been proposed by the accomplished chairman of the committee on resolutions, Mr. Edward Pierrepont, endorsing Spiritualism in the broad sense and in general terms. It was voted down in committee by a vote of 36 to 1, and we can hardly suppose it was proposed for any other purpose than to challenge public attention to the profound and steadily increasing pervasiveness of Spiritualism as a social and intellectual force. We would have said the same thing, however, concerning the following "liberal" plank, had it not actually been adopted into the platform.

> "The constitution wisely forbids Congress to make any law respecting an establishment of religion, but it is idle to hope that the nation can be protected against the influence of sectarianism while each state is exposed to its domination. We therefore recommend that the constitution be so amended as to lay the same prohibition upon the legislature of each state, and also to forbid the appropriation of public funds to the support of sectarian schools."

Of course a school in which the bible is read as a religious exercise, is a sectarian school; the exercise itself being one that is favored only by one sect, viz: Orthodox protestants, while it is condemned as pernicious by Catholics, Jews, liberal Christians generally, by most Spiritualists, by Agnostics or secularists, and by a few Orthodox protestants on legal grounds. In this clause the Republican party flings down the glove to the Democratic, by virtually saying, "We hold that Protestant Christianity is no part of the Constitutional or common law of the United States, and that no taxes should be collected for its inculcation in the public schools. Now join issue with us on that proposition if you dare." The party declaring this principle holds in its bosom a large share of the "Puritan" vote. It is thrown down as a challenge to the party in which nearly the entire Catholic vote is held. Hence the latter will not be likely to accept it. If tacitly assented to by both parties, it will certainly be followed by the introduction and adoption by Congress, of such an amendment, and by its submission to the several States. In its discussion in the several State legislatures and before the people, the religious issue will for the first time become a national political issue. The people will be called upon to say at the polls whether the bible is inspired or pervaded by error; whether our civilization is produced by Christianity or whether Christianity is merely one of the accidents, and not a wholly meritorious one, in our civilization.

This question will have to be discussed as the slavery question was discussed, in every state, county, and school district. It will be the most intelligent, awakening, instructive, and useful political issue the American people have ever been called upon to consider. For the first time in our political history the sciences, arts, and universal knowledge, will have a part to play in politics. It will be entirely relevant to consider on the stump what influence the Christian ideas of forgiveness for sin, and atonement by sacrifice have upon crime and morals; what influence the belief in myths and miracles has upon the character of men for veracity and fair dealing, and what are the degrees in which we are indebted for our modern civilization to art, science, paganism, race instincts, and other unchristian sources compared with our debt to the church. Whatever may be the attitude of our orthodox friends, we are ready for the debate.

The Greenback and Woman's conventions differ from the Republican in the fact, that they have their constituency to make. Their "delegates" are in no technical sense "delegated" by any body; on the contrary they consist of that "come-outer" class, whose vehemence in the advocacy of personal notions throws them out of gear with existing organizations, and renders any views they may express, presumptively the views of pioneers, and therefore of a minority, who having no means of getting power must choose between martyrdom and obscurity.

In the Greenback-Labor party the bond of cohesion is the lack of capital. In the Woman Suffrage party, it is the absence of political rights. The fact that both parties are founded upon a want, created a fellow-feeling between them, which the total dissimilarity in their wants prevented from being very cordial.

The Greenback-Labor party seem to be right in their impulse in favor of an abundant paper currency, but quite immature in their attention to the question of keeping it at par or protecting it against depreciation. Plenty of money is a good thing, provided the money is itself good money. The Confederates issued a larger currency than the government has ever issued, and at a time when their armies were confronting ours on equal terms their currency had sunk to two cents on the dollar. Why! Simply, because they did not connect their currency with gold in any way, by making the currency fundable into confederate bonds, and securing the payment of a gold interest on these bonds by means of a competent gold revenue collected from duties on imports. They knew that a gold revenue was needed to give value to the currency, and attempted to raise one for that purpose on the export of cotton, and by a home tax, but both failed. Our government secured its gold revenue from imports, and by providing thus a means of indirect and and partial redemption in coin, for every greenback issued, it succeeded in preventing its greenbacks getting below about forty cents on the dollar. The people would not have redeemed them in meat, corn, and pork, if the government had not provided for, and maintained partial redemption in coin, through making them convertible in to bonds on which the government paid coin interest.

If the government should "pay off" our present national debt with greenbacks, the advocates of such a measure should point out what is to prevent the greenbacks from sharing the fate which irredeemable paper money has always shared. The silence of all their speakers and platforms on the "redemption" question, compels the belief that they do not give it that consideration which they do to the question of "issuing" the paper money. Doubtless the country has suffered severely from mistaken policies or lack of policy. Doubtless the injury which would result from so considerable an expansion of paper money as would produce a very lively inflation, is not to be compared with the distress under which the country has struggled for seven years past as the cost of bringing our dollar to par. But we are persuaded that our greenback friends who are sincerely aiming at those "flush times," which we all want to see, would serve their cause more effectually if they would satisfy the public mind somewhat more clearly, as to how they propose to secure the redemption of the paper they desire to have issued.

As to the woman suffragists, all reforms work out so differently in the actual from what they had been expected to do during their merely ideal presentation, that we are not sure that the women of the suffrage movement are not happier in its advocacy than they would be in its triumph. At present it gives them precedency and fame. They enjoy the courage which places them at war with the actual for their ideal. But were woman suffrage granted, the present leaders of the movement would be retired and two classes of "ladies," both equally scorned by them, would come to the front, enjoy the offices and monopolize the spoils. These would be the women of wealth and social standing, who have taken no part in the movement, and the nameless class whose "influence" would then for the first time compel a recognition and at least political respect on the part of those who in estimating the influence of women, continually assume that the women not in their own set do not exist.

Whatever may be the advantage of the ballot, it has the disadvantage of placing the disreputable, ignorant and depraved on a level with the honest, intelligent and respectable. Among men the experience is a disappointment to the discreet, and a triumph only to those who could not triumph in any other department of life. Among women in cities it would compel those who can now ignore the disreputable of their own sex, as completely as if they did not exist, to enter the lists against them and measure swords with them on terms of equality, or to be beaten by them. This, to womanly purity, would be a very trying ordeal. Victory in such conflicts would be as disgraceful as defeat. In the rural districts woman suffrage would strengthen the priest-led vote in behalf of narrow and despotic standards of government, religious codes, coercive temperance laws and reforms by violence. Among men few scholars or statesmen can control individually as many votes as a liquor merchant or saloon keeper. Among women few would have as effective means of influence as the keeper of a bagnio. Among honest women the speechmakers would not compare in influence with fashionable entertainers.

We regret that in the recent convention two or three women condescended to boast of having used or sanctioned corrupt means to carry their point in extending the suffrage to their sex. Nearly all of them openly justify voting for whatever party will give them power to vote. This is unwise. Men may do these things, but they do not boast of them. A woman cannot honestly pledge herself to vote for any party that will give her the power to vote. Its other measures might be damnable. It is selling her vote for pay. It injures the suffrage movement by giving tokens, in advance, of demoralization.

## Piety and Impertinence.

The daily papers agree in reporting that during the assemblage of the audience at Booth's Theatre in New York, to listen to Robert G. Ingersoll's recent lecture, agents of the Young Men's Christian Association moved among the audience and stood at the door distributing Testaments, and when asked what this was for, answered, "To counteract the effects of the lecture." As a question of good or ill manners, the act was precisely the same as if Ingersoll or any other atheist, had employed distributers to enter a meeting of the Young Men's Christian Association, or a place set apart for the public worship of Jesus as the Deity, and to distribute Paine's Age of Reason or Ingersoll's lectures, and when asked, "Why this impertinence," should answer, "To counteract the effects of the sermon."

Very few persons stop to reflect, or if they are wounded by it, care to assert, how much impertinence is combined with the ordinary method of imposing on the world the belief that the worship of a historical man as the universal God, is essential to preserve the body from bestiality in this world and the soul from combustion in the next. It is quite certain that if the same impertinence were displayed by the propagandists of heterodox ideas as are continually manifested by the promoters of orthodoxy, some line would have to be drawn defining the degrees in which piety could overstep the bounds of politeness.

The recent Methodist General Conference adopted by a rising vote, a resolution thanking the President and Mrs. Hayes for their "purity" and "noble conduct" in declining to set before the guests, not of Rutherford B. Hayes, but of the President of the United States in his official capacity, that beverage which the Methodist church itself solemnly sets before all its members once a month, in obedience to the precept and in conformity to the example of the founder of Christianity. They thank the President for thrusting upon the notice of the diplomatic and polite world, wherein in all ages wine has been the medium of expressing friendship and hospitality, the fact that he and his wife bow so low to a cheap and tawdry form of local and temporary fashion in morals, as to be willing to chill the rites of hospitality in order to do homage to a fanaticism of the hour. Of course, if Mr. Hayes in excluding wine from the White House, is right, then Jesus in introducing it at the marriage festival in Cana, was wrong. Of course, if the requirements of politeness depend upon the aggregate opinions of the cultivated portion of mankind, then the act of the President of the United States in defying them, is an act of impoliteness—not to his own, but to the Nation's guests. Mohammed forbade the use of wine, because he thought that in this as well as in other respects Jesus, while a very great prophet, had made a mistake. Hayes and the Methodist General Conference, in decrying wine, while pretending to worship Jesus, show themselves to be good Mohammedans, far more willing to make and patent their own improvements on Christianity, than to respect the actual teachings of its founder. It is another instance of the church practicing and applauding a disrespectful impertinence, not only toward the usages of polite society, but toward the ideas of Jesus himself.

During the Moody meeting in Chicago, Mr. Moody requested every Christian (*i. e.*, every Moodyite) in the audience to turn and ask his next neighbor whether he loved Jesus. To a mind that looked at Jesus through the grossly materialistic Moody pin-hole, *i. e.*, as a sheep that had been killed to appease the wrath of an offended, loving and blood-licking god named Yah-vah, mispronounced by Western nations "Jehovah," the answer to the question was easy and simple. To the various orders of minds in Moody's audience, the word Jesus connoted or implied a hundred different systems of theology, and, of course, the answer yes! or no! would have carried with it as many different meanings as the question. An infidel might have answered, "Yes, I love Jesus," meaning thereby that he admitted the intrepid denunciations with which Jesus expressed his scorn for the aristocratic and religious classes of his day, corresponding in social positions to many of the Pharisaic shoddyites who were running the Moody meetings. An unreformed courtezan might have answered, "Yes, I love Jesus," meaning thereby that she was grateful for the recognition in his career of the fact that Mary the Magdalen was not a fallen woman in any other sense than that in which the men who had consorted with her, were "fallen men." A communist might have also found something in Jesus to justify his affection. On the contrary, however, the meaning which Moody would desire to be conveyed by the words, "I love Jesus," would necessarily include the endorsement of many ideas, such as those of praying and worshiping in public, which Jesus condemned, observing the first day of the week, which Jesus never thought of, abstaining from wine which Jesus would have regarded as puerile, getting rich which Jesus abhorred, and, perhaps, cultivating the sciences which the entire Essenic sect with which Jesus was closely identified, did not believe useful.

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*Mr. Watkins says it was fifty thousand dollars.

The chief characteristic of the question, however, was its impertinence. It called upon every boor in the house, who knew no better than to comply with it, to invade the sacred privacies of the hearts of persons to whom he was a social and intellectual stranger, and to subject them to a vulgar inquisition concerning matters of which if they were at all well informed, neither could comprehend the true meaning of the other without several hours of previous definitions and explanations of terms. As nearly as the question could be answered without rudeness would be by saying, "since Mr. Moody knows no better than to ask you to put such a question and you know no better than to comply, I am compelled to inform you that you would not comprehend any answer that an intelligent person could make, to your inquiry!"

What is the lesson of this ever-recurring and mainfold tendency of religious propagandism to violate the principles of social, conventional politeness? Surely those principles are of as much value to the peace and good order of society as anything that theology or dogma has to offer A few years ago, the *New York Independent* entitled its leader, "Why clergymen are so seldom gentlemen." A few days after reading it the writer suggested its train of thought to an Episcopalian friend who was generously zealous in promoting the growth of a feeble church and among other works of piety was entertaining the visiting clergymen every week. He remarked that any lady, who had had much experience would sooner entertain educated men of any other profession than ministers. Not long afterward the same point arose in conversation with a Baptist clergyman. He remarked that he thought the criticism just, as on a recent occasion, while attending a gathering at a private residence, where of course all were guests, a very leading divine happening to lean his arm upon the mantel, where it had no business, found as he removed it, that his sleeve was soiled with dust. Thereupon, "Look," he remarked and wrote with his fingers in large letters, in the dust upon the mantel, the word "Slut," as his estimate of the negligence and untidiness of the lady whose hospitality he was enjoying.

Is there an inherent conflict between the obligation to "convert all nations" beginning at Jerusalem and the counter obligation to mind one's own business and respect our neighbor's intellectual and moral personality? Whatever may be the cause of such conflicts between sectarian and clerical impertinence on the one hand and civility and courtesy on the other, no greater service can be be rendered the world than by holding all men, whether Infidels or Christians, to the high standard of "Conduct becoming a gentleman."

### Mrs. Sarah A. Danskin.

The name of Col. Washington A. Danskin has been familiar to the Spiritualist public for twenty-five years. Of late years, his wife, Mrs. Sarah A. Danskin, has been better known through the exercise of her healing powers. We are gratified to see in last week's *Banner of Light*, a brief but admirably written biographical sketch of Mrs. Danskin, accompanied by a woodcut likeness of the estimable lady. We regret, however, that the picture fails to do justice to the subject. It appears from the sketch that Mrs. Danskin, as well as her husband, was born in Baltimore, and that, both her parents were mediumistic in a high degree. Nearly forty years since, at the age of nineteen, Miss Ridgeway and Col. Danskin joined their fortunes, and in the language of the writer of the sketch, "There has rarely, if ever, in the marriage relation, been a more perfect union or blending of two lives." Mrs. Danskin's powers as a healer, are of the highest order, all forms of curable disease yielding readily under her administration. In addition she also is a medium for spirit messages, and many a sorrowing heart, it is said, has been lightened by first learning through Mrs. Danskin, tidings from the loved ones gone before.

May Col. and Mrs. Danskin long remain with us, examples of conjugal happiness and mediumistic development worthy of the highest aspiration.

### A Puzzle for Metaphysicians.

We publish in another column a remarkable narrative, which appears in *Harper's Magazine* for June, 1880, by a non-Spiritualist, confirming some of the most remarkable phenomena of Spiritualism. The parties are well known in Massachusetts, and the narrative is undoubtedly true in every particular. Similar phenomena are not uncommon, as every experienced investigator into the facts of Spiritualism is well aware. But here is a lady, who shrinks from being thought a Spiritualist, and who yet confirms, by an incident in her own personal experience, all that Spiritualists assert in regard to the clairvoyant powers of the human soul, as well as the amazing faculty of prevision. The narrative is thoroughly well attested, as will be seen from the testimony quoted. The Rev. Caleb Stetson was a Unitarian clergyman well known to thousands in Boston, and there are many now living, besides those named in the narrative, who will confirm it in all its essential particulars.

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Mrs. E. L. Saxon, one of the JOURNAL's most brilliant contributors, is now engaged as an *aide* on the staff of Susan B. Anthony, who is conducting a vigorous campaign for woman suffrage. Mrs. Saxon is winning laurels in her new field, as will be seen by the following notices, which we select from many others in our exchanges:

The speech of Mrs. E. L. Saxon last night at the Woman's Suffrage Convention, was an able and eloquent one, and is the theme of conversation to day.—*Special to New Orleans Picayune, June 3rd.*

Mrs. Saxon, of New Orleans, made the most sensible and logical address of the day. It bristled with tributes and compliments to lovely woman and was full of good and sensible advice to her sister suffragists. Her delivery is faultless, and her pleasant way of taking positions, with a fine physique makes her a figure of splendid appearance on the stage.—*Milwaukee Daily News.*

Her address was eloquent, in the best sense of that word.—*Bloomington (Ill.) Leader.*

### Prof. Buchanan's Timely Criticism.

To the Editor of the Religio-Philosophical Journal:

Mrs. Richmond's Paine lecture is the worst thing I have ever seen from her. Pity her friends were not discreet enough to suppress it. I was at her reception as she passed through here, and her remarks were entirely dignified, sensible and in good taste. I was much pleased. The excessively verbose sophomorical and unsubstantial style of much of the mediumistic speech has, I think, corrupted the taste of Spiritualists, and I see the Paine speech is actually republished by the London *Medium and Daybreak*. People applaud sky-rocket talk when it conveys not a single intelligible idea.

1 Livingston Place, N. Y., June 6th.

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Capt. H. H. Brown spoke in New Boston, Conn., May 26th; Brooklyn, Conn., the 27th; East Hartford, the 28th; Columbia, the 29th. He gave the decoration address at the Memorial exercises at Willimantic, the 30th. Spoke in Duxbury, Mass., June 6th; in Marshfield, the 7th; at Willimantic, the 13th; at the picnic of the Connecticut State Association at Compounce Lake the 16th. He is at New Boston, Mass., the 22nd and 23rd. He will be at Bartonsville, Vt., two Sunday's of July, and will fill other engagements in that state and New Hampshire that month; will speak at Nishaminy Camp Meeting, Aug. 1st and 4th, and at Lake Pleasant, Aug. 8th. Can be engaged for other dates in August and July. Address, Willimantic, Conn.

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Bro. S. D. Hay, of Bowling Green, Ky., sends us a communication, purporting to come from the late Gen. Sam Houston, and written through the mediumship of John F. South. The communication contains many striking passages confirmatory of the statements made by Dr. Crowell in his last work, but its exceeding great length precludes us from publishing it in the JOURNAL. Bro. Hay represents Mr. South as being a most excellent medium, lecturing and answering questions with clearness and accuracy, and doing a most excellent work.

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Col. A. C. Barry, and wife, of Wausaw, Mo., were in the city last week. Col. Barry is the leading lawyer in Benton county, and was here as a delegate to the Republican Convention. We have known the Colonel many years; he is an able man, and a staunch Liberalist. We are glad to see so many Spiritualists and Liberalists coming to the front in politics; it is an augury of better things in the future.

## Business Notices.

THE BEST.—The *News*, Danbury, Conn., says: "Warner's Safe Nervine is the best remedy for nervous afflictions the world ever saw." 28-15-16.

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SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

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Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills.

E. V. WILSON.

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SHAN'T I TAKE A BLUE PILL?—No, don't take it and run the risk of mercurial poisons, but when billious and constipated get a box of the celebrated Kidney-Wort, and it will speedily cure you. It is nature's great remedy for constipation, and for all kidney and liver diseases. It acts promptly on these great organs and so restores strength and vigor.

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SPIRITUALISTS AND REFORMERS west of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by addressing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritualist meetings in San Francisco.

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WHAT BETTER EVIDENCE could the people ask to substantiate the merits of Dr. Pierce's Family Medicines than the fact that they have not only yearly grown in popular favor in this country, but the foreign demand for them has become so great as to necessitate the establishing a branch of the celebrated World's Dispensary in London, England, that these blessings to the afflicted may be dispatched from that greatest commercial center of the world to every country and people? Golden Medical Discovery is a concentrated, potent alterative, or blood cleansing remedy, that wins golden opinions of all who use it for all humors from the common pimple, blotch, or eruption, to the formidable scrofulous swelling. Internal fever, soreness and ulceration, yield to its benign influence. Consumption, which is but a form of scrofulous affection of the lungs, may in its early stages be cured by a free use of this God given remedy. See article on consumption and its treatment in "Invalids' Guide Book"—10 cents postpaid. Adress, World's Dispensary Medical Association, Buffalo, N. Y.

*WORCESTER, Mass., Feb 3d, 1879.*

Dr. R. V. PIERCE:

*Dear Sir*—With trembling hand, from my extreme age, being eighty-five, I write to inform you of the great benefit your Golden Medical Discovery and Pellets have been to me. Three years ago I was prostrated with pneumonia, and no one thought I would recover. By the use of those medicines I was raised to health, and by the blessing of God and your medicines I have enjoyed pretty good health since, though for years before this I suffered from weak lungs and a bad cough.

Gratefully yours, MARY B. FISK.

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HIGH PRICED BUTTER.—Dairymen often wonder how their more favored competitors get such high prices for their butter the year round. It is by always having a uniform gilt edged article. To put the "gilt edge" on, when the pastures do not do it, they use Wells, Richardson & Co's. Perfected Butter Color. Every butter-maker can do the same. Sold everywhere and warranted as harmless as salt, and perfect in operation.

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Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N. W. cor. La Salle and Washington Sts., Chicago. Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. See advertisement in another column.

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MRS. D. JOHNSTON, Artist, 712 Astor street, Milwaukee, Wis. Water Color Portraits a specialty.

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CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES. 27-18

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THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.—Thousands acknowledge MRS. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.—Enclose lock of patient's hair and $1.00. Give the name, age and sex.

Remedies sent by mail to all parts of the United States and Canadas.

☞ Circular containing testimonials and system of practice, sent free on application.

Address, MRS. M. C. MORRISON, M. D.
26-20tf P. Box 2519, Boston.

### New England Spiritualists Camp Meeting Association.

New England Spiritualists Camp Meeting Association will hold their Seventh Annual Camp Meeting at Lake Pleasant, Montague, Mass., from July 15th to Sept. 15th, 1880. Reduced fare from Boston.

Circulars containing full particulars sent on application to

J. H. SMITH, Secretary,
Springfield, Mass.

28 15 18

### Spiritualists Camp Meeting in Pennsylvania.

The First Association of Spiritualists of Philadelphia will hold a Camp Meeting at Neshaminy Falls Grove, Wiltsie's Station, on the Bound Brook railroad route to New York, 19 miles from Philadelphia, commencing on the 15th of July next, and continuing to the 15th of August.

For particulars as to charges for tents, boarding etc., apply personally or by letter, at an early day, to Mr Francis J. Keffer, General Superintendent, No. 815 Spring Garden street, Philadelphia, or when in session, to him at Oakford P. O., Buck county, Penn.

Speakers of both sexes, eminent for talent on the public platform will be engaged.

JOSEPH WOOD.

### Convention and Camp Meeting of Michigan Liberals.

The Liberals of Michigan will hold a Convention and Camp Meeting on the Fair Grounds, at Lansing, the capital of the State, commencing Saturday, June 26th, and closing Monday, July 5th. The Camp Meeting will extend through the entire time, and will be devoted to social purposes, to the discussion of reformatory and liberal topics, and to a general agitation all along the liberal line. The Convention proper will meet on Saturday, July 3rd, and be in session on Sunday the 4th. Its general work will be the discussion and perfecting of plans for the dissemination of liberal thought, and encouraging the formation of Liberal Leagues. Address,

S. B. McCRACKEN,
Managing Secretary,
Detroit, Mich.

### Iowa Spiritualist Camp Meeting.

The Spiritualists of Northern Iowa and Southern Minnesota will hold their Third Annual Camp Meeting at Seneca Park, near Bonair, Howard Co., Iowa, commencing June 30th, and ending July 4th or 5th. Dr. J. M. Peebles and Prof. S. Niles have been engaged as speakers. Mrs. H. N. Van Densen, psychometric and business medium, and Geo. P. Colby, Clairvoyant and test medium, will be in attendance, and a general invitation is extended to all who feel interested to attend and take part in the exercises. On Friday evening there will be an Independence Sociable with music for dancing, and if desired, wood music will be furnished for dancing every day from 4 to 6 or 10 P. M. Let all who can bring tents and bedding. Wood and hay will be furnished free to all campers. Com. of Arrangements, J. Nichols and Ira Eldridge, of Cresco; W. Hack and W. Stark, of Lime Springs; and G. W. Webster of Bonair. Bonair is on the Chicago, Milwaukee and St. Paul R. R. Letters of inquiry may be directed to G. W. WEBSTER, Bonair, Howard County, Iowa.

### Northern Wisconsin Spiritual Conference.

Again, we would notify the Spiritualists and Liberalists of Wisconsin that we are to have another of those grand three-day conventions in Omro, June 18th, 19th and 20th, 1880.

Our last meeting was a grand success in spite of the elements; let's make this a still greater one by all attending and showing our interest in the cause of Spiritualism.

E. V. Wilson is engaged and will give a seance Saturday evening and another Sunday afternoon at half past two o'clock.

J. O. Barrett, Mrs. S. E. Bishop, Dr. E. W. Stevens, J. Kenyon, Dr. A. B. Severance, and Dr. A. B. Randall are invited to participate.

Every Spiritualist is requested to send the Secretary the name of every Free Thinker, that they may be notified of the meeting.

The friends will entertain free to the best of their ability.

Efforts are being made to secure a first-class slate test medium.

WM. M. LOCKWOOD, Pres.
MRS. S. E. BISHOP, Vice Pres.

CORA B. PHILLIPS, Sec'y.

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### Meeting of Spiritualists in Michigan.

The Harmonial Society of Sturgis, Mich., will hold their Annual Meeting in the Free Church, on Friday, Saturday and Sunday, the 18th, 19th and 20th of June. Able speakers from abroad will be in attendance to address the people.

BY ORDER OF COMMITTEE.

### 4th of July Celebration.

The Spiritualists and the friends of freedom and equal rights of the sexes of Summit and adjoining counties, Ohio, will meet in Dr. A. Underhill's grove two and a half miles of Akron, on Sunday, July 4th, at 10 A. M., to celebrate the sending forth the Declaration of Political Independence, as well as to declare their views on the subject of limited rights and suffrage. O. P. Kellogg and other speakers are engaged to be present.

A. UNDERHILL, Secretary.

### Spiritual Camp Meeting in Western New York.

The Fourth Annual Camp Meeting at Lilly Dale, Cassadaga Lake, Chautauqua Co., N. Y., will commence on Friday, Aug. 13th, 1880, and continue over two Sundays. Prof. Wm. Denton (the geologist and author), Mrs. E. L. Watson, C. Fanny Allyn, Judge McCormick and Lyman C. Howe are engaged as speakers. James G. Clark, the popular vocalist, will furnish the music. Judge McCormick, of Franklin, Pa., will serve as president during the term.

The Dunkirk and Allegany Valley railroad runs past the grounds, and trains stop within about eighty rods of the grounds. Passengers via. the Atlantic and Great Western railroad change to the D. and A. V. R. R. at the Junction, four miles East from Jamestown, and about thirty miles West from Salamanca. Lilly Dale is about 12 miles South from Dunkirk, N. Y., and 36 miles North from Titusville, Pa., on a direct line of the D. & A. V. R. R.

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# Voices from the People,

## AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

### Not What the Senses See.

BY EPES SARGENT.

[New York Independent.]

Respectfully inscribed to the Rev. Joseph Cook after reading his last Boston lecture, in which he manfully testifies to certain psychical phenomena, generally discredited, but true nevertheless.

Not what the senses see can be the all;
Aiming at symmetry strive great and small;
Deeper the secret lurks than we can guess;
Nature how well she works doth not express.

Not all this ebb and flow, all this renewing,
All this dissolving show, are all that's doing:
Wider the meaning is, higher and better
Than all that Science sees in the mere letter.

Freshly the universe preaches to man,
"Fear not extinction's curse—like mine thy span:
Death is of life a giver throughout my realm,
Fear not the narrow river will thy soul whelm.

"New forms succeed the old, whose race is run;
But in the new ensouled life still is one:
Tokens of mind and skill Nature reveals
Come from the Mind and Will spirit conceals.

"Though the Great Whole should fall, one divine ray
Would re-compose it all in clearer day:
Life from the Infinite knoweth no end,
But to more life and light ever doth tend."

Not what the senses see can be the all:
Aiming at symmetry strive great and small;
Forces from which proceed the good, the fair,
Are of a kind that breed in heavenly air.

Seek them, and sense will show proofs beyond sense,
Making us feel and know, Death kills not hence;
That immortality is ours even here,
Since spirits now are we. On! Never fear!

### Brooklyn, N. Y., Spiritual Fraternity.

Mrs. Hope Whipple of New York city, President of the Ladies Social Science Association, had been invited to address our Fraternity this evening. Her subject "The Gospel of Humanity," was one that would have made a very interesting address. The lecture was written especially for us, and at a late hour Thursday, Mrs. W. expected to leave the city, and her trunk was packed and given to the expressman, and in it, by one of those blunders which so often occur, it was packed and sent off; late to-day Mrs. W. found she could be with us, but unfortunately her manuscript was whirling away by rail. She came to our meeting and as a substitute, she read to us one of the very able lectures delivered before the Social Science Association by Mrs. Augusta Cooper Bristol on "Character," which was listened to with deep interest by the audience. I shall not attempt to give a synopsis. It was deeply argumentative and philosophical. The argument was that in the formation of human character, there were three stages that the soul passed through before it reached its true destiny, and they were termed, theological, metaphysical and scientific; the last combining with a true religion, was the highest phase of development, and brought us in perfect harmony with divine laws and principles. Among other illustrations, the transformation of the tad-pole was cited and its power to assume its wonderful physical changes through nature's unerring laws, and in conclusion urging us to study those principles that brought out the highest and noblest phases of human character, for in this unfoldment came the realization of the dreams of the poet and the fulfillment of the prophecies of the seers and philosophers of all the ages. Mrs. Whipple is a fine and impressive reader, and did ample justice to the lecture.

Prof. Henry M. Parkhurst was the next speaker. He said: "We can congratulate ourselves for the accident by which we have been favored with this deeply interesting and very able lecture, and while I widely differ from some of the positions taken, there is much with which I am in harmony. Allusion has been made to science as a glittering iceberg. True science and the true scientist are full of enthusiasm," and to illustrate this he cited an instance of Prof. Agassiz being invited to address the American Association of Science, on Zoology. When they assembled there were six persons present including Prof. Parkhurst. It was suggested that they had better adjourn; but Prof. Agassiz said "No." His audience was present, and he proceeded to give his lecture, which was full of energy and enthusiasm. Prof. P. stated that allusion had been made to intuitions and their unerring results. He said that this was true when they were traced to natural principles and laws which could be demonstrated by the laws of science, but that he had observed among some Spiritualists a tendency to claim for intuition, influences outside of the human organization, which could be often traced to natural law, and we should closely study and find out the laws that govern our intuitions. True science goes to the reason of things, and this should be our aim and purpose, to study and learn of these laws and forces now so little understood.

D. M. Cole said: "Who can find out God? I do not think science develops morality; we must strive to condense, and also to go down deep into human nature. The man of science never gets beyond his eyes and ears. With the religious man it is different, because his range is so narrow that he looks to the Infinite, while science is held up to us as the grand conservator. What has it accomplished? For every theory there is one dissimilar. Science is good for material things, but when you get into the spiritual, science is powerless, and it is after all, feeling that shapes our lives, and there is no power like human love; it underlies all true growth and incentive to progress, and from this love and out of it, has humanity reached its present growth and unfoldment."

W. E. S. Fales, one of the most prominent and influential of the many young men of our city, is to speak to us June 15th, and when the invitation was sent to him, it was intimated that he might fear the effect of it in his social and political associations, in accepting our invitation. Alluding to this, he said: "He who fears that sincere opinions will injure him politically or professionally, and acts upon those fears, amounts to nothing in this life." The subject of Mr. Fales's lecture is "Spiritism." So we reach out and attract men and women of thought, who are glad to speak to us upon the vital questions of to-day.

S. B. NICHOLS.

476 Waverly Ave., Brooklyn, N. Y.

**Mrs. Sarah A. Van Blarcom**, of West Vienna, N. Y., writes: I have been too feeble to work. My only child, Maria, has supported me mostly, working for 25 to 50 cents per day. I asked a pair of old boots from my cousin, to make shoes from the tops, but have also worn the bottoms to work in the garden and pick berries, and I have done all that I could to be self-sustaining; now I can wear old old boots and eat mush, but do not know how I could live without the JOURNAL.

This poor woman owes us $9.45. We freely cancel the debt, and only wish we were able to continue the JOURNAL to her free. We have thousands of dollars due from those able to pay, which if in our hands, would enable us to extend an already large charity list. Will not some one feel it a pleasure to furnish Mrs. Van Blarcom with the JOURNAL?

**Dumont C. Dake** writes as follows from Brooklyn, N. Y.:—The outlook is most cheering. Friend Davis is a power for good. The Harmonial Philosophy is gaining strong vantage ground in the two cities. Last Saturday night I was at the conference meeting at Everett Hall. It was well attended; a crushing blow was dealt the editor of Mind and Matter. You have, no doubt, received full particulars by this time. You have many good friends here in Brooklyn and New York who are bound to stand by you.

### Spirit of the Press, with Comments.

A correspondent of the New York *Tribune*, informs us that:

The smallest Protestant community in Europe is that of Abiandchenen, in Switzerland,—a remote mountain valley four thousand feet above the sea level. A more primitive one could not exist. They do not possess a single public house; they have not one physician in the entire village, and have not had a death for many years; mails are delivered only once a week; neither a shopkeeper, baker, wheelwright, nor blacksmith dwells among them; nor do they possess a notary, a lawyer, or a policeman. Once a fortnight a peddler goes about the commune, and supplies the housewives with the articles they need; food is furnished by the flocks the people keep; there being very little need of ready money, no bank exists. The church is a tiny one, and has a single bell. When a girl baby is born, the bell is rung loud and long; when the baby is a boy, it is sounded only once.

An American town or village minus a physician, a public house, a lawyer, or a policeman, would be considered as impossible, as Utopian. And yet such a village flourishes in the Swiss republic. The fact should arrest our attention, and promote reflection. If this be true of one village, why not of others? Why not of all? And why not begin the work of dispensing with liquor-hotels, policemen, lawyers, and doctors, in a word, non-producers of health, wealth or happiness?

The Christian *Register* tells us that:

The *Star in the West* gives six reasons for rejecting the doctrine of endless misery. One would be enough for Ingersoll. As there are no reasons for believing the doctrine, the time will be soon past when it will be necessary to reason against it.

That time is now. The "endless misery" dogma is a dead doctrine. How long will Universalists continue to pummel a corpse? There was a need ninety, and even fifty years ago, for the preaching of Universalism as a counter-irritant to Calvinism. But that time is past. In this time of Canon Farrar, Rev. Adams, Prof. Swing, Dr. Thomas, and the public exponents of Spiritualism, Universalism is little more than a costly incumbrance.

The *Christian at Work* says: It costs about $5,000,000 to sustain the four hundred and eighty-nine churches and chapels of New York, while not less than 60,000,000 a year are spent for liquor in the 8,000 licensed drinking places of the metropolis. And yet there are creatures who complain of the expensiveness of religion.

Not exactly that—but rather do reflective minds "complain" of extravagant cathedrals, costly church edifices, and a hireling priesthood. There is altogether too much money spent for liquor saloons, sectarian churches and foreign missions. Religion, or the aspirational emotions of the soul, should never be confounded with the loggery of creeds. Unitarianism is creedless, yet rationally religious.

In his latter student days, at Cambridge, Channing made this entry: "I wish to have a few important truths impressed deeply on my mind, rather than to be lost in that chaos of universal knowledge which has hitherto distracted me. The feverish desire for universal knowledge, or the feeling that we must solve the problems of life before we can fairly begin to live, is very much like insanity."

There is much wisdom in the above paragraph. Knowledge alone, special or universal, does not purify and harmonize the soul. If it did, all scholars should be saints, and all Congressmen paragons of purity and honesty. A "few important truths impressed deeply upon the mind" and practically lived, are infinitely preferable to what may be denominated universal knowledge, gathered to gratify curiosity, or satisfy selfish ends.

An orthodox correspondent of the *Congregationalist* in raising the question of total depravity, gets this rather sensible answer, considering the sectarian source:

That depends upon what you mean by total. If you mean that the quality described by it reaches in point of fact every atom of the subject, that is one thing. If you mean by it that it totally reaches every atom of the subject, that is another thing. A lump of sugar of the size of a pea will totally sweeten a cup of tea, in the sense of making the whole of it a little sweet. It might take more lumps than, when dry, the cup would hold, to make the same tea totally sweet. A man may be totally depraved in the sense that there is not an atom of his nature that is not in some sense actually depraved. Perhaps there never was a man that was totally depraved in the sense of being as bad as it was possible for him to be.

The eccentric and much-criticised Talmage commenced his Easter Sunday Sermon, thus:—"Looking around church this morning, seeing flowers in wreaths, flowers in stars, and flowers in crosses, and flowers in crowns, billows of beauty, conflagration of beauty, I feel as if I stood in a small heaven. You say these flowers will fade. Yes, but perhaps we may see them again. They may be immortal. The fragrance of the flower may be the spirit of the flower; the body of the flower dying on earth, its spirit may appear in better worlds. I do not say it will be so. The ancestors of these tuberoses and camellias and japonicas and jasmines and heliotropes were born in Paradise. These apostles of beauty came down in the regular line of apostolic succession. Their ancestors, during the flood underground, afterward appeared. The world started with Eden, and will end with Eden. Heaven is called a Paradise of God. Paradise means flowers. While theological geniuses in this day are trying to blot out everything material from their idea of heaven, and so far as I can tell, their future state is to be a floating around somewhere between the Great Bear and the Dipper. I should not be surprised if at last I can pick up a daisy on the everlasting hills, and hear it say, "I am one of the glorified flowers of earth. Don't you remember me? I worshiped with you on Easter morning, 1880."

The above has something of the ring of Spiritualism.

A South Sea Islander prayed thus in meeting: "O God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear, soon to be taken off and folded away in a box till another Sabbath comes round. Rather let thy truth be like the tattoo on our bodies, ineffaceable till death.

If such prayers are no more effectual, they are infinitely more practical than those that ask God to influence political Conventions, stay the grasshopper devastations, and prevent the return of the yellow fever in the Sun-lands of the South.

A New York Journal informs us that:

Next to Mr. Beecher, Dr. John Hall of New York, it is said is the best paid preacher in this country. He gets $15,000 a year in gold, and has a house worth $3,000 a year, free of rent, which makes his salary $18,000. Mr. Beecher is paid $20,000, but receives nothing more. Next to Dr. Hall comes Dr. Potter of Grace church, who has a salary of $12,000 and a house to live in besides. Dr. Dix of Trinity is paid $12,000, and the pastor of St. Thomas church receives $10,000. There are others in New York who have from $8,000 to $10,000, but the minister who goes above $5,000 is considered a lucky man."

And yet; so far as we know, Jesus had no salary, nor even a place to lay his head. John the Baptist's meat was locusts and wild honey, and the original disciples suffered imprisonment and all kinds of persecution. Will some one gifted in moral mathematics cipher out the relation, if any existing, between the salaries and doctrines of modern priests, and the simple unadulterated teachings of the humble Nazarene?

It were better to be eaten to death with rust, than to be scoured to nothing with perpetual motion.

### The New England Spiritualist's Camp-Meeting Association.

The New England Spiritualist Association will hold their Seventh Annual Camp meeting at Lake Pleasant, Montague, Mass., from July 15th to September 15th, 1880. LAKE PLEASANT is situated in the town of Montague, Mass., on the Hoosac Tunnel Line, six miles south-east of Greenfield, and midway between Troy and Boston. Its attractions are manifold—embracing every variety of inland scenery—everything possible for the comfort and convenience of visitors, and ample facilities for amusement and recreation. The lake is a beautiful sheet of the purest spring water, with gravel bottom, covers about one hundred and eight acres, and is within an eighth of a mile of another lake of sixty acres. Bath houses for ladies and for gentlemen are located at convenient points on the shore, a commodious wharf lies near the foot of the stairs leading to the grove from the railroad station, where a flotilla of boats is always in readiness to take out pleasure or fishing parties.

An elegant Pavilion stands on an elevated plateau overlooking the grove on the one side, and the railroad station on the other, and accessible from each by easy flights of stairs. The dancing assemblies held here each week day afternoon and evening during the camp-meeting, are conducted with the utmost order and decorum, and have become exceedingly popular.

An abundance of excellent pure soft water, for drinking and culinary purposes, is supplied from driven wells near the lake, and is distributed by force pump to large cisterns in various portions of the grounds on the hill.

Six year's experience in camping in this grove has demonstrated its healthfulness—persons in feeble health having been greatly benefited, and the misery of hay fever considerably mitigated by a brief sojourn in its dry, salubrious atmosphere.

The meetings of this Association, combining so many intellectual, musical, social, recreative and healthful pleasures, are anticipated with the liveliest interest by the thousands of annual attendants; and by reference to the other pages of this pamphlet, it will be seen that the meeting of this year promises to be equal in every respect to those of the past in the perfection of its arrangements.

BARNARD HOTEL AT LAKE PLEASANT.

Mr. Barnard never does things by halves, and his pluck and energy have had it all their own way out at the Lake. The cost of the structure, furnished and complete, will be upwards of $10,000. Mr. A. F. Bickford has been employed as head carpenter, and the building well attests his good judgment and mechanical skill. The new building, with the old dining room, which is a sort of annex in the rear for servants' quarters, measures 127 by 50 feet. The new dining room is 84 by 50 feet, will be furnished with 33 tables and seat 450 persons. The kitchen, 60 by 17 feet, is conveniently communicated with by the waiters, who have one door for entrance and another for exit. Here will be large ranges, and a brick oven, 10 by 11 feet, is in process of construction. The kitchen department will be presided over by a professional cook and a baker, who come from first-class city establishments and will furnish as good a bill of fare as can be found at similar hotels. This hotel will be open for a Pleasure and Summer resort from June 1 to October 1, 1880.

RAILROAD FARES.

Parties on the line of the Central Vermont or Passumpsic Railroads should buy tickets to Bellows Falls, and there purchase Camp-meeting tickets to Lake Pleasant, which will carry them back to Bellows Falls. The Secretary of the Association at the Lake will furnish them free return checks to their destination beyond Bellows Falls, making half fare for the round trip from all Northern Vermont.

CHESHIRE R. R.—Ten or more persons from any station on this road can get reduced fare by applying to the general ticket agent of the road.

The CONNECTICUT RIVER ROAD, SPRINGFIELD AND NORTHEASTERN, and NEW LONDON NORTHERN ROADS will sell tickets from all their stations for fare one way. To this will be added a percentage, which will be paid to the Association at the close of the meeting. There will also be cheap excursions, on certain days, on all the roads, at much less than half fare, which will be duly advertised.

TICKETS on the New London Northern Road must be exchanged at the Lake, on the day of issue, for a *return* ticket, which will be good until Sept. 15th.

Tickets will be on sale from July 15th to Sept. 15th, on all the roads.

Reduced fare from Lowell, over the Stony Brook Road, same as last year.

Parties coming from the West, should buy tickets to Troy, then call for Lake Pleasant Camp-meeting tickets.

Trains leave Troy at 9 and 7.40 A. M. and 3.00 P. M. Fare from Troy, round trip, $3.50.

Fare from New York to the Lake and return, $4 50, via. New York and Troy Citizens Line Steamers—Saratoga and City of Troy. Leave New York (except Saturdays) at 6 P. M., Pier No. 49, foot LeRoy Street; arrive in Troy at 6 A. M. Leave Troy at 7.40 A. M., by Troy and Boston R. R. (Hoosac Tunnel route), and arrive at Lake Pleasant at 11 A. M.

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SPEAKERS.

August 8th, Capt. H. H. Brown and E. V. Wilson; the 10th, Mrs. Lizzie Manchester, Inspirational Singer, Randolph, Vt.; the 11th, G. B. Stebbins, Detroit, Mich.; the 12th, Mrs. E. S. Watson, Titusville, Pa.; the 13th, Mr. E. A. Stanley, Leicester, Vt.; the 14th, Bishop A. Beals, Versailles, N. Y.; the 15th, Mrs. E. S. Watson and Cephas B. Lynn; the 17th, Louis Ransom, Stratford, N. Y.; the 18, Rev. J. H. Harter, Auburn, N. Y., and Elder Evans, Mt. Lebanon, N. Y.; the 19th, Mrs. N. J. T. Brigham, and Prof. Henry Kiddle, New York City; the 20th, Dr. Anna M. Middlebrook, Bridgeport, Ct.; the 21st, Mrs. Emma Harding-Britten; the 22nd, Ed. S. Wheeler and Emma Harding-Britten; the 24th, C. Fanny Allyn, Stoneham, Mass.; the 25th, Ed. S. Wheeler, Philadelphia, Pa., and Mrs. R. Shepard, Washington, D. C.; the 26th, W. J. Colville, Boston, Mass., and Rev. Samuel Watson; the 27th, Mrs. Sarah Byrns; the 28th, Prof. William Denton; the 29th, Dr. J. M. Peebles and Prof. William Denton.

MEDIUMS.

Some of the best mediums in the country will be present and the phenomenal phases of the Spiritual Gospel will be invited to full manifestations through circles and séances.

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I'll strike hands with a Jewish Samaritan to pull an ox out of a pit; and I'll join with the meanest infidel that ever sneered in Music Hall, or Boston Theatre, to save a drunkard, or shut up the rum-shop. If an infidel gets ahead of me in doing good, I'll not be mean enough to stop and make up faces at him.—*Watch-Tower, on Infidel Affiliations.*

How can we look with confidence to a heaven above, when we do so little to make a heaven below, around and about us?

Many people are busy in the world gathering gether a handful of thorns to sit upon.

### Mr. Uderwood's Letter to a Friend.

[The Index.]

The following letter, with the writer's permission, has been sent to us for publication:—

THORNDIKE, Mass., May 26, 1880.

Dear Friend:—I have read the scurrilous attack on Mr. Abbott, myself and others, in the *Truth Seeker* of the 15th. Thanks for your suggestions; but I shall send no reply. The last communication I sent that paper, in vindication of myself from Bennett's malicious thrusts, was kept a month, and returned to me unpublished. But these vindictive assaults can injure nobody in the judgment of men and women whose respect is worth having. All such mean and mendacious attempts to injure reputation recoil against their authors. I regard it as a credit that I am abused by such a man, as the course that Bennett has pursued, proves him to be; while I feel honored by his association of my name with that of Mr. Abbott and some others he has the past two years so persistently defamed,—men with whom he is not to be compared, but contrasted,—men immeasurably his superior in every intellectual and moral quality,—men who have done so much to elevate liberalism as he has done to trail its standard in the dust.

I am unable to imagine the immediate cause of this unscrupulous attack, so full of falsehood and vile insinuation, unless it be a tract recently published, giving extracts from some of his filthy letters—a tract I never saw till I received a copy by mail. But he has quarrelled with, and applied the foulest epithets to nearly every editor and advocate of liberal thought in the country who has had the temerity to criticise his course or object to his method; and how could I expect to escape his malice? But for my extreme aversion to personal quarrels, which has kept me from making any public reference to private grievances, I should have been long ago honored with those who have been objects of his lies, scurrility and abuse. Conciliating as I have been, he has done what he could, by methods peculiar to himself, to injure me with the liberal public; and, if he has accomplished nothing in this direction, it has been owing to no lack of disposition, but to the insignificance of his influence and that of his paper among liberals of intelligence, character and worth. I now recall vividly some of the expressions of Mr. Abbott, giving his estimate of the man. I am obliged to acknowledge that from the first his insight into Bennett's character surpassed my own; and I am now convinced that the latter has received from me, against the advice and protests even of leading liberals, a consideration of which he was wholly undeserving.

When Bennett was arrested for selling the coarse pamphlet with a salacious title, although I thought he had been guilty of great folly, yet, in my adhesion to the principles of freedom of the press, I protested against his arrest, and sent him five dollars as a contribution to the expense of defending himself. When he was, as I thought, and still think, unjustly sentenced, I did what little I could toward getting him pardoned. I called on him twice during his imprisonment; but I notice he makes even these visits, with which he professed to be much pleased, a subject of fault-finding and contemptible misrepresentation. I do not now regret what I did, even though I have come to see the baseness of his character.

Nearly every statement in regard to me in his attack is either a downright falsehood or a mean distortion of facts. The best way, I am satisfied, is to have nothing to do with such a man. Point out one falsehood, refute one slander, and he will invent another; and there is no lack of men like himself who, from various motives, join him in this disreputable business. Very truly yours,

B. F. UNDERWOOD.

### Letter from J. M. Ray.

To the Editor of the Religio-Philosophical Journal:

There seems to be considerable sparring of late in the upper ranks of Spiritualism, which is quite amusing to say the least; how, or why there should be such a wide-spread dissension about what are *claimed to be* matters of fact, is more than I am able to divine, some contending for materialization as a reality, others denouncing it a fraud *in toto*. For my part, I never have seen a spirit materialized or otherwise, save in the primitive human form, yet I am strongly inclined to believe that this earth life does not wind up our career as individualized sentient beings; no, that would be the greatest fraud of all.

As regards organization and bestowing a name, that is a question which I have not fully decided—it might have its beneficial effects with many, yet it is the truth we seek, independent of any external garment or creed.

Finally, Bro. Bundy, the JOURNAL is becoming more interesting week after week; who would be without it, caring for a feast of the good things that flow from the pens of such writers as A. J. Davis, J. R. Buchanan, Mrs. E. L. Saxon, Mr. Kiddle and others? Ah! I must not omit to mention C. W. Cook, for he speaks in behalf of my chosen people, the Indians—God bless him! His article treating upon that race does not savor of extermination, but, on the contrary, recognizes all mankind as brethren, qualified by nature for one common destiny, infinite progression, which signifies happiness. How any man claiming to be a Spiritualist could advocate the extermination of any race of fellow beings, is a mystery to me, save it be from an inherited prejudice and an inborn stupidity: such are to be pitied, rendering them unfit for guides. Should we ever have a creed or platform to Spiritualism, may it be broad enough to take in the whole world.

Now I wish to speak a word for the *Council Fire*, a paper published monthly at Washington, D. C., in the interest of the Indians—Col. A. B. Meacham of Lava Bed fame, its Editor; price, one dollar per annum. Every American citizen should read it, and all who can, should contribute to its support. It concerns us all, having a bearing both upon our pocket book and our conscience (if we have any). By the adoption of the humanitarian principles and peace policy therein advocated, it will settle forever the question of the Indian's manhood, putting him on the high road to our boasted civilization, which, of course, we all know means honesty and fair play.

You may call me an "Indian worshiper," if you please, but never mention my name in connection with treaty-breakers, thieves, robbers and usurpers, though "the fittest remain."

### A few Thoughts from the East.

To the Editor of the Religio-Philosophical Journal:

While reading an article in the JOURNAL by Mr. Preyer, on the Duty of Spiritualists, in which he seemed to disapprove the course of the JOURNAL, I could but sympathize with the annoyance of an editor's position in catering to so many opposite opinions; but when I reached the exclamation, "Friends, you have certainly observed that the Creator of the universe has made every thing for a purpose," the solution came in which editor's, in common with mankind, may find consolation. This disagreement and apparent incongruity of opinions, is the very means chosen by the "Creator of the universe for a special purpose," and that purpose is development, which is accomplished through the law of opposites. This being the arrangement of the divine will, with ample security for its accomplishment in the law of necessity, it becomes a vain boast in puny man to talk of his "duty to assist in governing all." The day has passed for such pompous words, and it is time for Spiritualists to spend their energies in the assistance of each other, rather than to imagine God hath need of their assistance. Spiritualism teaches man how to benefit himself, and so become a public benefit. Spiritualism sets man upon his legs, encourages his self-reliance, independent thought and worthy action. Spiritualism proves the immortality of the soul, and teaches the advantage of a clean record. Spirits teach us to love and assist one another, but they never advise us to transfer our love and assistance from earthly beings; so long as we are of the earth, so long our duties are mundane.

Some persons fancy themselves so exalted that angels depend upon their assistance. We are indebted to the controlling influence of J. W. Colville for the following answer to the question: "You can benefit those who have passed out of the material form by doing your duty in the world; by acting from pure motives and uplifting them by affording contact with a pure mental sphere: *First*, attend to the duties of ordinary life—not neglect the care of those in the form in order to benefit or develop those out of the form." Nothing can be more simple; our duties are neither so occult nor complicated as to defy the common understanding, nor so irksome as to require the constant spurring of editorial effort. We expect original matter in a public journal, and if Spiritualism is of importance, it is equally momentous that it should be sustained by variety and strength of logic. Mr. Preyer should remember that many intelligent minds do not accept reasoning from his stand-point, and if he admits them worthy of the persuading, he must also admit the utility of the means. We like the JOURNAL because it is liberal and recognizes a moving world; we like it especially as the mirror of various opinions and diverging shades of thought; we like it because it is open alike to the philanthropist, the philosopher and the grumbler; we like to witness all phases of character, opinion and thought, and we are glad to see it so free from childish pap, fit only for the nursery. Home is the place for teaching duty, and there the indelible impression is made, or a blank is the consequence. For the long continued prosperity of the JOURNAL you have the best wishes of the

Bridgeport, Conn. SUBSCRIBER.

### Education vs. Religion.

To the Editor of the Religio-Philosophical Journal:

Truly, Spiritualists, above all other people, ought not only to understand, but act in harmony with the thought that there is a principle involved in the influence of early impressions. "Give me the first twelve or fifteen years of a child's life," says the priest, "and I will risk him falling from the church." There is too much truth in this assertion to pass it by. This is the life of the church, and its men of the cloth well know it.

Upon influencing young minds, depends most of the present prosperity of all religions. How zealous are the orthodox to gain the attention of, and give the bent to, childrens' minds. Well do they know that "as the twig is bent so is the tree inclined." They leave not one resource unused to incline the twig to their myths and fables. They persuade, allure, deceive, abuse and attempt coercion in order to convert the children to their creed. They steal our public funds and the pupils' time, only to make bigots, fools or hypocrites of them. I protest.

Children of Spiritualists are frequently abused in our public schools for no other reason than that they are not Christians. This has been proved in my own experience, to my satisfaction. Public money is squandered either by employing poor teachers, simply because they are orthodox, instead of good ones because they are heterodox.

Is this just? I think not. But what else can we expect of a people who say that intellectual culture will not make men more moral. I know of nothing outside of the bible that equals that sentiment.

A few weeks since I visited the asylum for mute and blind, at Flint, Mich. Devotional exercises attracted my attention. Matt. xix:24, was the text, which was written on the black-board, and commented on by the teachers. The Principal, a clever genial man, interpreted some of the "sign-talk." He said that the teacher told them that by "miraculous power," whatever that may be, "the camel may go through the eye of a needle." You may imagine my feelings of disgust when he told me that. I thought of how those poor children, mute and deaf, were being worse than robbed of their time; how they were receiving false impressions and, how long they would last, with so very little chance of having them corrected.

Next I visited a recitation room, and to my utter disgust, the subject of the class was the fable of Adam and Eve in the Garden of Eden. I should much prefer the Brahminical story of—Adima and Heva. The moral is better, and does not tend to degrade woman, in the estimation of the reader. Such instructions as those given to our poor mute and blind, I say is simply outrageous. All friends of mutual freedom and justice ought to be up and doing with a zeal worthy the cause. I hold that the Christian religion is a stupendous fraud, and cannot therefore compromise in the least degree with any part of it. I regard its effects upon both old and young, as damning, and therefore object to any part thereof being taught in our schools. I object to reading any of the bible stories, or even allowing prayer, that worst of mummery, to be said in schools.

Our public schools are the safeguards of our nation, and they must be carefully guarded, else our free government will only be a thing of the past, and that, too, in no distant future. I regard the establishment of sectarian schools as a blow aimed at the very vitals of our republic, as an act looking ultimately to the founding of the temporal rule of the church here in our midst. I know of only two ways of judging this matter, and that is by past experiences and present indications, and judging from those, it is only reasonable to expect the priesthood will yet rally in all their power to accomplish and perpetuate their rule. Spiritualists, this is a serious matter, and demands our immediate attention, else posterity's legacy will be slavery to superstition and priestcraft.

If Harmonial Philosophy is good for the old, it surely ought not to be injurious to the young. Let us have Spiritualistic and Liberal lyceums. Let us get the children together every Sunday and assist them in mental culture, by talking to them, and having them express their ideas. Spiritualists should try to instruct their own young, and not leave that very important work for orthodox teachers. Let our free-schools be absolutely freed from all religion, so-called; let us be zealous in liberating our institutions of learning from the damning fetters of theology, else decay is certain. Down with those idols and away with the ceremonies of their dupes, away with Moses, "John," and the Christians three-in-one; but hail, all hail, free schools, purged of sectarianism! Free thought, intellectual culture, and popular education, means death to God's religions; destruction to bibles and churches, but progress and happiness to humanity.

"Eternal vigilance is the price of Liberty," but eternal activity is her preserver. The blood of our revolutionary heroes bought our liberty; now let our lives protect it. G. H. GEER,

Holly, Mich.

**Astrology.**—In India the practice of astrology is universal. Every child has its horoscope taken by some Brahman. It may be purchased for a few annas, or it may cost hundreds of rupees. These horoscopes are sometimes produced as evidence of age in a court of law. Sometimes a horoscope may contain only a general outline of the life gathered from the position of the planetary bodies at the time of birth. Sometimes a horoscope will tell the influences that are at work in different years. But in the case of rich men, landed proprietors, or native princes, the horoscope contains the directions for every month, week or day; and the men are guided by it in every thing they do, in every business and every undertaking.

It is, perhaps, unnecessary to state that marriages are concluded in India when the parties are infants; when neither the bridegroom nor the bride is old enough to know what marriage means. The parents arrange a marriage according to family and caste; but when this has been concluded it is necessary to compare the horoscopes of the boy and girl, and to have them both examined by skilful astrologers in order to ascertain whether or not the union will be happy. This has been the regular practice in India from a remote antiquity. Yet there is reason to believe that the marriages are at least as happy amongst Hindus as amongst any nation in the world. Of course some allowance must be made for the seclusion of Hindu households; but as a matter of fact it is very rare indeed that a rumor of an unhappy marriage of a Hindu ever reaches the ear of a European.

**To die**, therefore, is to come to life amid scenes, strangely like, yet indescribably superior to the things with which we are familiar here. They are a thousand-fold more real, and living, and efficient. They are not near, or far in space; for they are within this world as we are within our bodies. The only condition of our entrance into that world is the opening of our spiritual senses; and this takes place fully and forever at death. Our departed have not gone away from us; they have gone only where our flesh-conditioned eyes do not see them. We are already in their world as to our spirits, although we do not see it. When death uncovers us of this body, which hides our outlook to this world, we shall realize a spiritual body whose senses tell us of a real spiritual world, without any journey or any dark river to cross.—*New Church Independent.*

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Ticket Office—62 Clark street, Sherman House, and at depots.

*COUNCIL BLUFFS AND OMAHA LINE.*

Depot corner Wells and Kinzie streets.

| Leave. | | Arrive. |
|---|---|---|
| 10:30 a m* | Pacific Express | *3:40 p m |
| 10:30 a m* | Sioux City and Yankton Express | *3:40 p m |
| 9:15 p m† | Omaha and Night Express | †7:00 a m |
| 9:15 p m† | Sioux City and Yankton Express | †6:30 a m |
| 10:30 a m* | Dubuque Express, via Clinton | *3:40 p m |
| 9:15 p m† | Dubuque Express, via Clinton | †7:00 a m |
| 8:45 p m* | Sterling Express | *11:00 a m |

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*FREEPORT LINE.*

| Leave. | | Arrive. |
|---|---|---|
| 7:30 a m* | Maywood Passenger | *7:45 a m |
| 7:30 a m* | Maywood Passenger | *7:15 a m |
| 9:15 a m* | Freeport, Rockford & Dubuque | *3:10 p m |
| 10:15 p m* | Freeport, Rockford & Dubuque | *6:30 a m |
| 12:00 m* | Elmhurst Passenger | *1:45 p m |
| 4:00 p m* | Rockford and Fox River | *10:45 a m |
| 4:00 p m* | Lake Geneva Express | *10:45 a m |
| 5:15 p m* | St. Charles and Elgin Passenger | *8:45 a m |
| 5:30 p m* | Lombard Passenger | *8:45 a m<br>*7:00 p m |
| 6:15 p m* | Junction Passenger | *8:15 a m |

NOTE.—On the Galena Division a Sunday passenger train will leave Elgin at 7:50 a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

*MILWAUKEE DIVISION.*

Depot corner Canal and Kinzie streets.

| Leave. | | Arrive. |
|---|---|---|
| 8:00 a m* | Milwaukee Fast Mail | *4:00 p m |
| 9:30 a m | Milwaukee Special (Sundays) | 4:00 p m |
| 10:00 a m* | Milwaukee Express | *7:45 p m |
| 5:00 p m* | Milwaukee Express | *10:20 a m |
| 1:00 p m† | Winnetka Passenger (daily) | †3:40 p m |
| 9:10 p m† | Milwaukee Night Express (daily) | †6:40 a m |

*MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT.*

| Leave. | | Arrive. |
|---|---|---|
| 11:30 a m* | Lake Forest Passenger | *2:10 p m |
| 4:10 p m* | Kenosha Passenger | *8:20 a m |
| 5:30 p m* | Winnetka Passenger | *7:15 p m |
| 5:30 p m* | Waukegan Passenger | *8:25 a m |
| 6:15 p m* | Lake Forest Passenger | *7:45 a m |
| 11:30 p m* | Highland Park Passenger | *10:00 a m |

*WISCONSIN DIVISION.*

Depot corner Canal and Kinzie streets.

| Leave. | | Arrive. |
|---|---|---|
| 9:30 a m* | Green Bay Express | *6:30 p m |
| 10:00 a m* | St. Paul and Minneapolis Express | *4:00 p m |
| 3:30 p m* | Woodstock Passenger | *10:45 a m |
| 4:45 p m* | Fond du Lac Passenger | *10:45 a m |
| 5:30 p m* | Desplaines Passenger | *7:30 a m |
| 6:30 p m* | Harrington Passenger | *8:15 a m |
| 9:00 p m‡ | St. Paul and Minneapolis Express | ‡7:00 a m |
| 10:00 a m† | LaCrosse Express | †4:00 p m |
| 9:00 p m‡ | LaCrosse Express | ‡7:00 a m |
| 10:00 a m† | Winona and New Ulm | †4:00 p m |
| 9:00 p m‡ | Winona and New Ulm | ‡7:00 a m |
| 9:00 p m‡ | Green Bay and Marquette Express | §6:45 a m |

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

### CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

| Leave. | | Arrive. |
|---|---|---|
| 10:00 a m† | Davenport and Peoria Express | †5:45 p m |
| 12:05 p m† | Council Bluffs Fast Express | †2:40 p m |
| 12:30 p m† | Kansas City, Leavenworth and Atchison Fast Express | †3:40 p m |
| 5:00 p m† | Peru Accommodation | †10:30 a m |
| 10:00 p m†† | Council Bluffs Night Express | ‡6:30 a m |
| 10:00 p m†† | Kansas City, Leavenworth and Atchison Night Express | ‡6:20 a m |

*BLUE ISLAND ACCOMMODATION.*

| Leave. | | Arrive. |
|---|---|---|
| 6:55 a m† | Accommodation | † 6:45 a m |
| 8:10 a m† | Accommodation | † 7:45 a m |
| 12:30 p m† | Accommodation | † 9:20 a m |
| 4:35 p m† | Accommodation | † 1:30 p m |
| 6:15 p m† | Accommodation | † 4:40 p m |
| 7:10 p m† | Accommodation | † 6:30 p m |
| 11:30 p m a | Accommodation | a11:30 p m |
| 1:15 p m b | Accommodation | b10:05 a m |

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| 9:00 p m* | Kansas City Night Express | *7:25 a m |
| 9:00 a m* | Mobile and New Orleans Express | *7:30 p m |
| 9:00 a m* | Peoria, Burlington and Keokuk Fast Express | *3:40 p m |
| 9:00 p m‡ | Springfield, St. Louis and Texas Fast Express, via Main Line | 7:25 a m |
| 9:00 p m‡ | Peoria, Keokuk and Burlington | 7:25 a m |
| 12:30 p m* | Pekin and Peoria Express | *3:40 p m |
| 9:00 a m* | Chicago and Paducah R. R. Express | 3:40 p m |
| 12:30 p m* | Streator, Wenona, Lacon and Washington Express | *3:40 p m |
| 5:00 p m* | Joliet and Dwight Accommodation | *9:10 a m |

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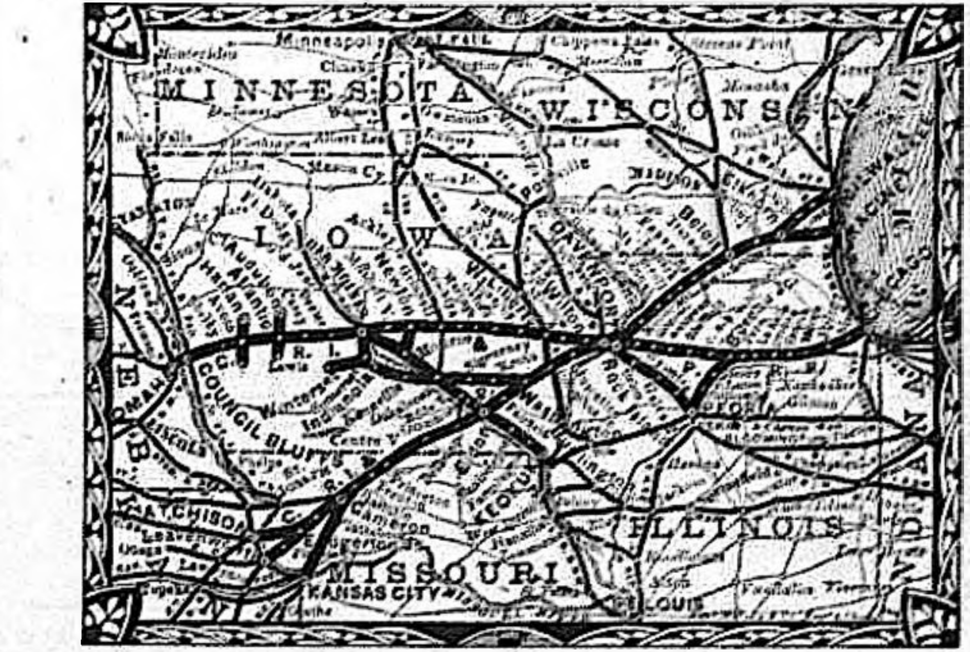

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## "Faith the Guardian of Wisdom and Love

To the Editor of the Religio-Philosophical Journal:

I have read with care and interest, the discourse of Dr. Buchanan on "Faith, the Guardian of Wisdom and Love," and your comments thereon, in the JOURNAL of June 5th. Let me make both a text for some words of comment and suggestion, but first let me say that the publication of the earnest and sincere opinions of thoughtful men and women in your pages, even if they may not fully agree, is of signal value. The comparison of these opinions awakens thought and helps us to the truth, and we need not be troubled as to their differences. Dr. Buchanan is too well known for long service, scientific ability and effort for spiritual culture to need any praise of mine, and his words should be prized as valuable, yet not infallible. Faith guided by wisdom and lighted and inspired by love, would be the better statement of the best influence and action of these faculties or attributes of man, as I see the matter. He defines faith as "the sentiment of friendly trust and reliance between man and man, and not mere credal belief, which is often found where the sentiment of faith is signally deficient," and says that "true faith receives everything that is intelligible."

That is; we judge all things wisely and fairly, and *thus wisdom guides and governs our decisions*. Faith—or intuition a better term—is truth in the soul reaching out in trust and confidence, to find truth in other souls and in nature, and this is far above that faithlessness, that bald and poor skepticism, against which he eloquently warns us, and of which the churches and the majority of modern scientists are full, as toward all which transcends their creeds or cannot be tested by their methods.

He again defines faith as "a strong, genial friendly sentiment, which thinks no evil, which receives every one with open arms as a friend, receives his suggestions in friendly spirit, profiting by all the intelligence or wisdom he can bring. Here again *faith is guided by wisdom*,—we are to judge wisely of what our friend may bring. To reject it implies no ill will to him, but want of faith in his wisdom. We may see that he is untruthful, and to reject his falsehood is not hatred or malice toward him, but wise discernment of his dishonesty. To expose that dishonesty is not hatred or malice, but justice to others. Wisdom and justice must guide our faith, while charity must keep us above unjust injury to the ignorant or the erring, and inspire us to act for their good.

Enjoying and appreciating his glowing sentences on the great service which enlightened faith has rendered the world, I yet feel like making this qualifying statement, and can hardly call "faith the guardian of wisdom."

Let us apply this to mediumship, and on this he well says that physical science cannot always have the same methods as spiritual science, and a medium cannot be treated and tested as we would a stone. A friendly spirit and a reasonable mutual confidence are necessary elements for the best spiritual manifestations, and the finest and highest come in the beautiful confidence of the private circle, with those we know and trust. *More private and family mediumship is our great need.* Dr. Buchanan is right in saying that "it is an unprofitable expenditure of time" to devote it to unreasonable skeptics who repudiate all testimony, are full of mean suspicion and are looking for fraud but not for truth. Let us tell all such to wait until they get reason and decency. Let us remember, too, that mental tests, which are their own evidence and are independent of outward "conditions," are the best.

But suppose we are seeking physical tests, moving of ponderable bodies—raps or materializations,—Spiritualists and candid inquirers willing to be convinced on fair proof in the *seance*. The three parties or elements in the experiment are the invisible spirits, the medium and the persons present as investigators. Suppose all these, spirits in clay and spirits in the ethereal forms alike, to be honest and fairly intelligent and yet that the manifestations occur in such a way as not to be fairly satisfactory.

Suppose further that some of the company, in no captious spirit but in good faith, suggest more thorough, yet reasonable conditions. The spirits and the medium being honest they would grant them readily, or would suggest more care with the conditions existing, that better results might be obtained.

"*I have attended a great many seances in the past twenty-five years, and have never known a want of willing readiness to have the best, the most thorough and most reasonable test conditions when spirit and medium and sitters were sincere and in unity.*"

In this matter a reasonable faith, such as Buchanan defines, will lead us to appreciate the trials and sympathize with the feelings of the medium, yet the wisdom which must guide that faith, will lead us to see that the conditions put error or fraud out of the question, so far as possible. If there be unwillingness to grant such conditions we had better part company with such spirits and such mediums, for if we hold to sincerity and wisdom, "like comes to like" and some good and true spirits through some of the many good and true mediums, will give us what we seek. Meanwhile it is well to wait, and keep in good company.

A word as to "Christian Spiritualism." I prize the fine injunction of Dr Buchanan, pointing toward spiritual culture and knowledge, and a truer and nobler daily conduct. I prize, too, his effort and argument for a natural religious life, and for that uplifting aspiration and fidelity to the soul within and the Divine Soul which must turn us from the semi-materialism and rude iconoclasm and external and superficial thinking into which some are falling. Neither does he overstate the beauty of the ethics and the sweetness of the spiritual life of "*the man* Christ Jesus," but all these were not his special and peculiar gifts and graces. No loftiness of ethics, no principle in morals, no sweet and all-embracing tenderness of the Nazarene, but that its like may be found in the words and the life of other great seers and Saviors—Zoroaster, Buddha, Confucius and others. Let us have these noble figures with Christ in our Pantheon, and not the lonely shape of the gentle and loving son of Mary. So shall we gain broader and higher conceptions of the spiritual capacities of man, and wiser inspiration as help to a truer life on earth.

I think your New York correspondents, on all sides, are unduly troubled and a little too sensitive as to honest differences of opinion on this matter of a possible Christian Spiritual movement. I learned enough in that city last month to make it apparent to me, that no such movement will, or can be made.

Let me define Christianity and I could try to be a Christian, but the churches have put their narrow stamp on it, and we need not be troubled to find a prefix to Spiritualism. From all that tends to sectarian narrowness, or to materialistic darkness, may our earnest prayer be, Good spirit and the Great Spirit, help us to keep ourselves free!

Yours truly,
G. B. STEBBINS.

Detroit, Mich., June 1880.

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## Theological Straws.

And now Talmadge, in his Sunday acrobatic performance, hits the truth squarely by claiming soap and water as superior means of grace. Holy water is not then sufficient, nor a plunge bath once in a life time, nor water alone unless mingled with soap, the sworn enemy of dirt! If such is orthodoxy, what is heterodoxy?

### THE COLOR LINE.

The Methodist General Conference has had a rough time in evading the demand of the colored brethren in the South for a colored Bishop. The Committee on Episcopacy reported favorably, but this was counteracted by a minority report against, and a colored brother opposed the majority report, thereby calling down on his head hot denunciations from those of his race who were present. The threat was made in the heat of the debate that the colored brethren would leave the church if the majority report was defeated, yet defeated it was. The "prejudice of color" is yet strong with these followers of Jesus, who believe in heaven all color passes away. The report of this conference reads like one of a political caucus, run by a ring of demagogues.

Bishop Foster of the Methodist church, in a sermon preached recently in Cincinnati, said:

"It is but a short time since all Christians believed the world of very recent origin, and that it had been built in six days. It was the universal belief, and was accepted as a doctrine of the Bible. We were startled and shocked when the truth of this was questioned. But no intelligent person now believes it. We see that it was our mistake, and not the book's."

And yet for generations the church anathematized those who did not believe the earth was created in six literal days, and was flat as a board. This, we can gladly say with truth, is not the only mistake the churches have made. "Infant damnation," once received unquestioningly by horrified mothers, where is the preacher brave enough now to teach it! And hell, brimstone and a horned devil, where, oh! where are they? The preachers pretend to endorse those doctrines, the creeds still retain the barbarous confessions of faith, yet none believe them, and, really, is not this hypocrisy the primary cause of the decay of religion so much mourned over by the churches? There can be no zeal or interest in pretense. These beliefs are as valuable as ever, or they are libels against God and true religion.

The preacher who preaches a doctrine his conscience condemns, cannot infuse life into his sermons or his church any more than living sap can be forced into a dead and dry tree. The time was when the pulpit led public thought. The minister was the instructor of his congregation. Now he is a parrot who echoes the words he hears from the laity.

### HELL NO LONGER TO BE TOLERATED.

The Rev. Mr. Adams, Congregational clergyman of Rochester, N. Y., has created a sensation and placed himself on the side of the truth. In a sermon he uttered this manly sentiment:

"I can conceive of no happy immortality while millions of my fellow creatures, some of whom I have dearly loved, were at the same time writhing in agony and without hope."

Why is it that the heterodox disbelief in hell and the devil are gaining ground faster in the ranks of strict Congregationalism than anywhere else? Though we have not space to analyze the cause of this singularity, we may express our gladness that at least a few ministers are bold and brave enough to declare their opinions. Perhaps it is expecting too much that all should do so. The average minister by his course of training, is unfitted for gaining a livelihood at any other occupation, and their bread and butter and that of their families, depend on their pleasing their followers. It is easier to repeat the old routine learned at the theological schools of old Professor Dry-as-dust, than to wrestle with the living problems of the age, and not near as dangerous. Confession is good for the soul, is a religious proverb, yet if all the 60,000 ministers of the United States, were to stand up and confess just what they believed of the creed of their respective churches, who can doubt of the astonishment such a revelation would create? There is no danger, however, that any such thing will occur. The modern minister believes in policy. The laity also believe in policy. They sham that they believe, and he shams that he believes. Both are careful not to ask pointed questions. The old barbarous beliefs are allowed to drift into the background. The preacher, if not a dolt, feels the wants of his hearers, and in a poor way attempts to gratify their wishes. How long will this organized hypocrisy endure? Time will tell.

HUDSON TUTTLE.

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## A College for Liberal Education in America.

To the Editor of the Religio-Philosophical Journal:

I have long entertained the opinion that the rapid growth of liberalism in the world, and more especially in the United States, demands an institution of learning for the dissemination of those higher moral and educational qualifications, that are ignored and denounced by the old-time Colleges and Universities, and not until last year did I give publicity to these thoughts. In *The Index*, of Boston, in its issue of Feb. 6th, 1879, I set forth a plan for the endowment of "A Liberal College in America." Also a letter upon the same subject in the last issue of the *Investigator*, and now I beg the privilege of occupying a small space in the columns of your valuable paper to the same effect.

A liberal education affords the only sure foundation of a safe and prosperous republic, the only guarantee against poverty, crime and anarchy. Among the innumerable objects of personal and political interest and the changes of our officers of government, education in its most comprehensive sense, and many objects of great public importance, are often overlooked and left to be neglected, or promoted by private and theological enterprise. This defect should not be perpetuated beyond the possibility of a remedy. I do not wish to be understood as waging a special war against the church and her institutions of learning; but think it suicidal folly for us to fold our arms and calmly look on to the inroads being made upon our free institutions, by the cultivation of a spirit of bigotry in our future legislators and statesmen, which sooner or later must end in the union of Church and State. Sectarian schools are planted all over our land; sectarian selections are inserted in the text-books of our common schools and colleges; attending "chapel exercise" is made part of the duties of a student, and a Baccalaureate sermon is the *sine qua non* at the "Commencement." This is an old custom, no doubt, but *tempora mutantur, et nos mutamur in illis*, and I think we are fully able, either in point of numbers, wealth or intelligence, to endow a college that will not only be self sustaining but will compensate its founders with a fruitful harvest more desirable than financial wealth. Money should not be weighed against a true and unbiased education. Intellectual seed when planted among the brambles of bigotry, if so fortunate as to grow at all, must keep beneath the thorns of superstition for fear of being pricked by the surroundings; and even if transplanted to more congenial soil often remains stunted for life.

As might be expected, I have given this subject considerable thought, and as to location I have fixed in my mind either St. Louis, Mo., or Chicago, Ill., as being most central and accessible, both for the present and to accommodate the rapid growth of the west. As a preliminary committee I here name Hudson Tuttle, Parker Pilsbury, Dr. Peebles, Mrs. Elizabeth Cady Stanton, Horace Seaver, and the entire Liberal press, to confer with each other as to the best plan of putting the ball in motion.

For brevity sake I will not expand your columns with details, and the reader will doubtless embrace more in a single thought than I could relate in an hour with the pen; so I will close with the hope that these lines will come to the notice of those who will bring the subject before the next meeting of the National Liberal League for action. Meanwhile I will be pleased to receive suggestions or words of encouragement from any one touching this subject.

PETER M. HEROLD.

Carrollton, O., May 30, 1880.

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## What Scientists Don't Know—Water Finding by Witch-hazel.

To the Editor of the Religio-Philosophical Journal:

There are, of course, facts beyond the power of numbers, unknown to scientists; and such is the grandeur of the universe, this will forever be the case. No one set of men, nor, indeed, all combined, can grasp the sum of the Divine knowledge which this universe of ours represents; yet there are among us a class of men who affect the ostentatious title of scientists, or men of knowledge, who take upon themselves, too frequently, to deride the results of the most extensive observations and experiences of the common—that is, of the great mass of people. Among the number of facts to which we refer as having been so ridiculed, of course we ever uphold the phenomena of spirit intercourse with mortals as most prominent; but there are others, even more subtile in their workings and causes to which the world, notwithstanding the sneers of the scientists, it seems, does give heed; from some well attested instances, it would appear, profits by its neglect of the false science of the so-called scientists.

At Odell, Livingston county, in this State, is a public well attached to which is a windmill, which pumps up a continual stream day and night, yet the water in the well is not reduced. The well is but forty-two feet deep. When the digging reached that point the upward pressure of the confined water beneath, was so great that it burst up the whole bottom of the well, heaving up three feet of clay beneath the bottom. To the south-west of it, about twenty rods off, at the gristmill, is another similar well, and to the north-east about the same distance is another.

Now the inscrutable part of this fact is the mode by which the well diggers arrived at the location of this great supply of water, in a district which, from its first being inhabited, till lately, was supposed to be destitute of permanent water. Some twenty years or so ago the Chicago and Alton R. R. Co., in their endeavor to secure a water station at Odell, with all the science at their command, drilled into the earth at that place to the depth of eleven hundred feet without finding water, and then losing their tools in the bore, and unable to extract them, abandoned the attempt as hopeless. To-day a few roads further down the R. R. track and close to it, stands the gristmill with its never to be exhausted well. Now we can imagine the disgust which would have overspread the benignant countenance of Henry Dwight, the enterprising founder and first president of the Chicago and Alton R. R., had some humble man with a witch-hazel stick proposed for three dollars to have pointed out to the chief engineer of the R. R., the proper spot to look for water. Humble Mr. Witch-hazel would have been trotted out the office of dignified science without formality of leaves-taking. Nevertheless all three of these valuable and permanent wells, were pointed out in this way.

In the town of Union, Michael Cleary, its supervisor, desired to find water on his farm. Witch-hazel located a well, and put its stake in the center of his cattle-yard. The cattle broke down the stake and months after another witch-hazel man selected a spot within two feet and drove his stake which shared the fate of its predecessor. Some months later, another Witch-hazel set his stake, and the well was dug; the first few spadefulls uncovering the points of both the old stakes and rewarding Mr. Cleary with the prize of a never failing well, forty feet deep, water within two of the top at all times.

Now, the world may well ask the scientists, shall we, in the face of a thousand facts like these, await your tardy discovery of the cause which underlies them before we avail ourselves of them? Shall the world dig its wells at hazard, when experience shows there is almost a certainty in "witching" for water, until you have sanctioned the process by your "knowledge?" We ask the same question concerning the phenomena of spirit existence and wonder when your slow-footed knowledge will catch up with the world's experience.

BRONSON MURRAY.

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## A Strange but True Incident.

### DID THE SPIRIT OF THE MAN LEAVE HIS BODY.

To the Editor of the Religio-Philosophical Journal:

A friend of mine, a truthful, reliable gentleman, once related to me his experience, the substance of which I send you, though I have no authority to use his name in print. I will, therefore, call him Mr. N., though I do not know that he would have any objection to the publication of his name in full. The truthfulness of the story may be implicitly relied upon.

Several years ago, before railroads had been extended far beyond the Mississippi river, Mr. N. was then, as now, a merchant in a small town in the interior of Iowa. Desiring to replenish his stock, he started with teams for Keokuk, leaving his family in their usual good health. The trip required about three days' travel. Arriving at Keokuk, he set about buying his goods, and attending to his business. After retiring on, I think, the third evening after his arrival, he felt a deep impression that some of his loved ones at home were in trouble. With this influence upon him, he fell asleep.

Now comes the remarkable vision or experience. He seemed to be at home. As he passed into the house, the heavy breathing of his little son, aged, I think, six or eight years, greeted his ears. He went to the sick child who seemed to have croup, or some serious affection of the throat and lungs. The village physician was there assisting his wife, the mother of the boy, in her efforts to relieve the little sufferer. Mr. N. says he saw and heard everything that transpired. The little fellow, as he got breath to speak, would occasionally exclaim: "Oh I wish Papa would come: Why don't Papa come!"

Mr. N. says he seemed to go to the child and tried to raise him up, and spoke to him; he was astonished to notice that the little son did not hear him, and that he could not change the child's position. He saw what the doctor was doing, and the medicine he was giving, and he did not approve the treatment. He told his wife to go into the store, in the same building, and get a bottle of medicine standing on a certain shelf (a medicine that in former and similar sickness had relieved the boy) but his wife heard him not. He rushed after the medicine himself, but found he was powerless to bring it. He now discovered that though he could see everything in the room, and could hear every word spoken, that he possessed no power to make his presence known. Rapidly the child's strength gave away, and soon the struggle was over, and the body lay motionless in death.

Mr. N.'s next sensation was that of extreme chilliness. He opened his eyes in the dim light of his chamber in Keokuk. He was sitting upright. With difficulty he got out of bed, lighted a lamp, looked at his watch and it was one o'clock. Every feature of his strange vision was vividly distinct to his mind. He KNEW his boy had passed to spirit life. He slept no more, but going below he said to the friend with whom he was stopping, "I have been at home, and my little boy died a few minutes before one o'clock this morning." Mr. N. started for home that day. When he got within a distance of about forty miles of his home, he met a neighbor in the highway. After the first greetings the neighbor said, "Mr. N., I have bad news for you." Mr. N. replied, "I know what it is; my little boy died day before yesterday morning at a few minutes before one o'clock." Arriving at home he found that everything, even the smallest incidents, had transpired as he saw or heard them in vision or as a spirit.

It may not be out of place to add in conclusion, that Mr. N. now possesses, and has all his life possessed mediumistic power, though that fact is known to but few of his more intimate friends.

R. A. D.

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## Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Subscribers in arrears will please bear in mind that the subscription price when not paid in advance, remains at the old rate of $3.15 per year. Remittances should be made accordingly. $2.50 per year *strictly in advance* is better for the publisher than a much higher rate on the credit system.

John Brown Smith gave us a call last week, on his way to his old home in Minnesota.

Giles B. Stebbins will attend the meeting at Sturgis, Michigan, the 19th and 20th, and speaks at Flint, Mich., on Sunday the 27th.

The many friends of Mrs. Addie L. Ballou will be glad to learn that she has returned east, and is now at Milwaukee, Wis.

Dr. Alexander Wilder, whose scholarly contributions to the JOURNAL have added in no small degree to the interest of the paper, is in the city this week.

It appears that John Buchanan, who has sold hundreds of bogus medical diplomas in this country and in Europe, has been arrested by the United States authorities at Philadelphia.

Dr. F. L. H. Willis, lately met with a severe accident, crushing his foot badly, but is, we learn of our Boston contemporary, improving and able to attend to the duties of his profession.

The medium, Mrs. Eddy, of 660 Fulton st. Chicago, Ill., goes to Waukegan June 15th, to remain five or six weeks. Persons wishing to consult with her there will find her at Mrs. Robert Vose's home.

Jerry Robinson, of Graball, Miss., writes: "We need a good and true medium in this benighted country. Have you not some missionary you could send among us? I would do all I could for him or her."

Lyman C. Howe lectured at Horse Head, N. Y., last Sunday. On the 20th of this month he speaks at Eddyville. We are glad to learn that his estimable wife, who has been very sick, is now convalescent.

Mr. Augustus Day, the efficient librarian of the Michigan State Association of Spiritualists and Liberalists paid us a visit last week. He is a most devoted Spiritualist and thoroughly familiar with our literature.

Dr. Eugene Crowell speaks in the highest terms of Giles B. Stebbins's new book "After Dogmatic Theology, What?" saying among other things that: "It will sustain the reputation of its author as a writer and thinker." For sale at the office of this paper.

Prof. Wm. Denton begins a course of lectures at Fargo, Dakota, on the 24th. He is to spend some time in exploring in the "Bad Lands" beyond Bismarck, and thinks he may possibly reach Chicago about the 15th of July.

Mrs. Anna Kimball requests the JOURNAL to announce that she has returned from Europe, and will lecture and give séances in the vicinity of Dunkirk during the season. Address, postoffice box 241, Dunkirk, New York.

Col. Wood, of Kansas, well known in political circles of that State and a delegate to the late Greenback Convention in this city, gave us a pleasant call last week after sitting up all night in convention to complete the work in hand.

The Spiritualist camp meetings at Lake Pleasant, Onset Bay and Neshaminy Falls, bid fair this year to surpass in size and interest anything in the past. On the sixth page will be found most interesting details of the arrangements at Lake Pleasant. Those contemplating a visit there will do well to preserve this paper for further reference. We hope to be able to get away from our office long enough to spend a week at each of the three places.

Mrs. Dr. Mary Lewis, of this city, has gone east to rest and recruit her health. She may be addressed at Watkins, New York, care of L. M Gano. Mrs. Lewis is well known in this city as a successful healer and a most estimable lady. We hope she will soon regain her health and return to her field of usefulness.

Dr. J. Wilbur, 430 West Randolph street, Chicago, has given up going to Colorado, but thinks of visiting Council Bluffs, Omaha, and other points on the Missouri river, and extending his trip to Minnesota during the summer. Dr. W. is an old and successful healer and a trustworthy gentleman.

We are pleased to see that Mrs. King's new volumes, "Principles of Nature" are meeting with deserved attention and also that many are waking up to the worth of the first volume published several years since. Our sales have been very good, but were the value of the books fully realized the present edition would not last a week.

Dr. E. W. Stevens, of Wisconsin, intends going to California the coming fall, by the way of Kansas, Col., etc. He will answer calls on the way as a practicing physician, healer and lecturer. Those societies or invalids on the route desiring such services, can not do better than to give him a call, and that right early, as he will soon make up his programme. Address him at Rock Prairie, Rock county, Wisconsin.

Since Mrs. Britten's departure from San Francisco, Mrs. Ada Foye has continued regular Sunday meetings in Charter Oak Hall, San Francisco. A conference or lyceum is held in the morning, and short addresses, followed by test séances, in the evening. Rev. Mr. Parker spoke May 23rd on Christian Spiritualism, and on the 30th Wm. Emmette Coleman lectured on the Origin and History of the Sabbath.

The able author, lecturer and contributor to the JOURNAL, Mrs. Maria M. King, will be unable to visit Colorado this season, owing to an unusually early attack of asthma, to which she is subject every summer. She is now at Saratoga Springs, where, despite her illness, she continues her interest in the spiritual work. Next week we shall publish an article from her pen critical of our esteemed contributor's (Dr. Buchanan) lecture lately published. We have also articles in the same vein from other able correspondents filed for publication.

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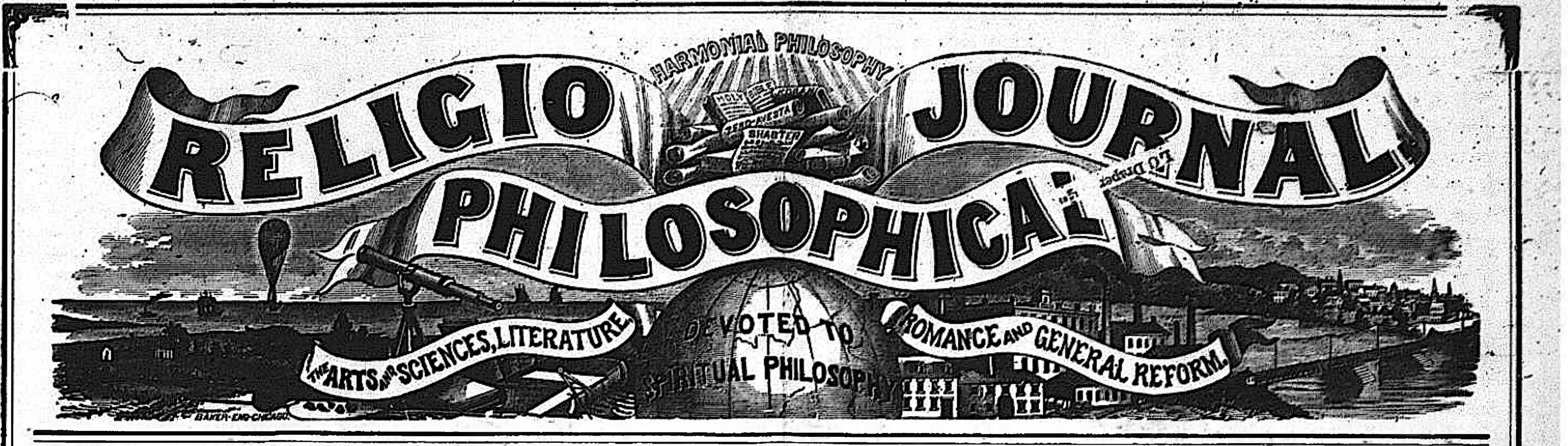

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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## DEDICATORY ADDRESS

### Remarks Delivered at the Dedication, by the First Spiritual Union, of Ixoria Hall, San Francisco, California, Sunday, May, 2nd, 1880.

BY WM. EMMETTE COLEMAN.

[Specially corrected and prepared for the Religio-Philosophical Journal.]

Our land is dotted with stately temples, towering steeples, and arching domes, erected in obedience to mankind's religious instincts, and dedicated to prayers and praises, the solemn chant, the inspiring song, the imposing litany—coupled many times, we know, with ostentatious pomp and empty pageantry. Spiritualism, as yet, has not followed, in this regard, in the wake of the other forms of religious thought in our midst. It has not recognized the need of still further filling the land with houses built for use one day in seven and lying idle the other six days of the week. Instead of adding to the very large stock of these, to a great extent, unused and misused edifices, it proposes, for the present at least, to utilize for its own services and exercises some of those already in existence. It knows, that, in the fulness of time, when Spiritualism "shall cover the earth as the waters cover the sea," all the sacred houses, churches, cathedrals, temples and hall will fall to the now much-despised Spiritualists, to be by them devoted to the services of humanity and the furtherance of truth.

In assuming charge of this beautiful hall for the first time to-day, it is fitting that we, as Spiritualists, in the name of the great truths we profess, and the heaven-born cause in whose service we are enlisted, should dedicate it, so far as its Sunday services are concerned, to the great and glorious principles so deeply cherished by us all. In the name, therefore, of the "First Spiritual Union," and of Spiritualism generally, this hall is now dedicated.

First, to the HARMONIAL PHILOSOPHY. The philosophy of Spiritualism has been aptly termed the Harmonial Philosophy. First used by the inspired seer A. J. Davis, as descriptive of the system of thought voiced in his writings, as comprehending the principles underlying the natural, spiritual and celestial universes of being, it has been adopted by Spiritualists in general as expressive of the principles underlying their phenomena and the universes of mind and matter. To our glorious Harmonial Philosophy, then, first, do we dedicate this hall—to that divine philosophy whose far-extending sweep embraces the totality of being, reaching from the highest heaven, the great Central Sun of the spiritual universe, down to the most infinitesimal atom dancing, vibrating, in rhythmic harmony in ethereal or interstellar spaces—a philosophy inclusive of God and man, of heaven and earth, of angel and mortal, of lowly, boorish peasant and choiring enwrapt seraph.

We dedicate this hall to SPIRITUAL PHENOMENA. Philosophy and phenomena are ever interblended, neither being possible without the other. Like spirit and matter, like soul and body, each forms an integral part of the other, as it were. The spiritual phenomena, how wondrous have been their might, majesty and power during the last thirty-two years. Penetrating into the nethermost parts of the earth, extending "from Greenland's icy mountain to India's coral strand," has the tiny rap, the "mystic rap," and its attendant phenomena of trance and inspiration, of clairvoyance and clairaudience, of psycography and materialization, taken captive by the thousand the sons and daughters of earth. Good and bad, rich and poor, learned and illiterate, scientist and artisan, philosopher and peasant, men, women and children, too, of every clime, of every station in life, of every nationality and hue—all have acknowledged their truth, their beauty, their excellence. To the spiritual phenomena, then, do we joyously and heartily dedicate this hall.

We dedicate this hall to the CHILDREN'S PROGRESSIVE LYCEUM. The Lyceum, an educational and reformatory movement second to none in importance. Born from the Summer-Land, with A. J. Davis as its inspired *accoucheur*, the Lyceum is destined in time to supersede all other methods of instruction. Perhaps all of you may not be aware that the Lyceum system is copied, to a large extent, from that in vogue in the Summer-Land. Mr. Davis had many visions of the system of instruction and education of children in the Spirit-world, and he was impressed to adapt that system, so far as possible, to the education and tuition of our children here on earth. The system of groups and leaders, banners, targets marches, calisthenic exercises, songs, recitations, etc., is patterned after those exercises in the grand Lyceums in the beautiful spirit-land above. Inasmuch, then, as in our Lyceums we are having indeed a little heaven here below, it devolves upon us, all will admit, to dedicate this hall, especially and particularly to the Children's Progressive Lyceum.

We dedicate this hall to TRUE RELIGION. Religion consists not in outward observances and ceremonials, but is enshrined within the inner heart and life. Religion is a matter of ethics, of morals, rather than of creed. True religion, the religion of Spiritualism, consists in good deeds, pure thoughts, righteous words—in the practice of beneficence and charity; in the regulation of the life-walk in accordance with the imperative injunctions of the highest and purest morality; in doing good and being good. This simple phrase "Be good and do good" five little monosyllables, sums up the entirety of true religion; and to this natural, human, spiritual religion do we dedicate this hall.

We dedicate this hall to TRUE SCIENCE AND PHILOSOPHY. Spiritualism, in its widest and best sense, comprises within its amplitudinous folds all of religion, of science, and of philosophy. The three it unites into one; indeed, these three constitute the immortal trinity of Deific truth. They are the three sides of the Universal Prism, three forms of manifestation of the one great primal; original substance of things. Spiritualism has, through its seers and mediums; in many cases anticipated and foreshadowed the discoveries of scientists and philosophers: it welcomes every new truth brought to light, and urges man on in his probings and searchings into the great mysteries of nature.

It tells us that, in the Spirit-world, each one of us, every man, woman, and child, through a course of eternal progress, will become a scientist, a philosopher: that each one will learn to comprehend all the laws of nature, both in material and in spiritual realm; that all shall be in time "as gods, knowing good and evil." Spiritualism also shows us a spiritual side to all the facts of science and philosophy, that the material facts and laws are based upon certain inherent and eternal spiritual facts and laws, dimly and vaguely understood by man in his first estate on earth. There is a spiritual science and philosophy as well as a material; so we think none will dispute the propriety of dedicating our hall to true science and philosophy, as well as true religion.

We dedicate this hall to OUR DIVINE HUMANITY. Not specially to a vague, shadowy Deity, far removed from earth in some remote heaven do we dedicate this hall, but to the God of Nature, whose highest expression and unfoldment is in Humanity, here in our midst. In every leaf and bud, in every stream and cascade, in every hill and vale, is our God expressed; but most of all in Humanity, the highest outcome of Deific Manifestation, God in man we behold on every side, Children of God are we all,—all bear the impress of the Divine Signet. A germ of Deity is centered in the soul of each one, constituting him or her heir to the glorious heritage of immortal life. Recognizing this soul-uplifting truth, knowing the inherent divinity vitalizing every human spirit, to Humanity and its best interests do we dedicate this hall.

We dedicate this hall to the REFORMERS, APOSTLES, MARTYRS, SEERS, PHILOSOPHERS, AND SAGES OF THE PAST AND THE PRESENT. The present is the child of the past. For all that we are to-day our thanks are due to the inspired laborers of the past. What a debt of gratitude do we not owe to the long line of great and good souls of all past time. On the side of moral and religious culture, what a galaxy of bright stars illume the pathway of history. Chrishna and Buddha, Zoroaster and Confucius, Menu and Mencius, Laotze and Hermes, Moses and Isaiah; while among those having most influence on our immediate line of growth and development, in a dim and misty background, shine the giant figures of Jesus and Paul,—succeeded in more modern times by Luther and Swedenborg, Wesley and Fox, Channing and Parker, Davis and Tuttle, Britten and King. In philosophy and science too, how many god-like minds, eminent in fame and story, present themselves to our remembrance! Plato and Socrates, Aristotle and Pythagoras, Galileo and Copernicus, Kepler and Newton, La Place and Franklin, Darwin and Huxley, Tyndall and Spencer,—all found in the advancement of the material side of earthly knowledge and wisdom. To both these mighty armies, to those advancing spiritual truth, and those advancing material truth, is this hall dedicated.

We dedicate this hall to FREEDOM! Freedom! Liberty! How pregnant these words with man's sweetest, most momentous privileges and immunities! How indissolubly conjunct with humanity's dearest, most sacred, and essential rights. Freedom of thought, freedom of expression, freedom of action (without infringement of other's liberty), is inscribed upon Spiritualism's uplifted banner, proudly unfurled, floating, swelling, with the breeze; and inspirited by the potent significance of this energizing motto, this impressive watchword, onward the spiritual army presses, spreading, infusing light, life, liberty, to all encountering its panoplied array of stout-hearted, earnest souls,—affranchising mankind from the tyrrannous thraldom of the ages, as manifest in obsequious, cringing subserviency to church and priest, to book and creed, to king and custom. Be free, says Spiritualism, be free! and strive to make all others similarly free. To fair and thrice-blessed Freedom, do we dedicate this hall.

We dedicate this hall to REASON. "Reason is the flower of the spirit," says an inspired seer. Reason, rational thought, clear, unbiased, matured judgment and discrimination, are asserting themselves in this our time and day with a potency never before witnessed. All things must be submitted to the test of reason, must pass through the crucible of logical demonstration, ere they can hope to find acceptance in the hearts and brains of thinkers of this age. Were not the principle of reason permeative of Spiritualism, it would certainly be short-lived; but, ever respecting its own claims on our attention as truth, it counsels all to reject them if not found in accord with reason and nature. As Spiritualism has enthroned pure reason as the sovereign arbiter upon all points and questions, all theories and hypotheses, including its own most deeply-cherished principles, it is incumbent upon us to dedicate this hall to reason.

We dedicate this hall to BROTHERLY LOVE. Good fellowship, fraternity, brotherly love, constitute the link uniting all mankind as one, binding the whole human race into one vast family. Everything savoring of oppression, cruelty, despotism, inhumanity, intolerance, slavery, and all kindred crimes and vices, are loathsome, despicable, in the light of Spiritualism, upon whose banner is inscribed in letters of ineffaceable light the words, Liberty, Equality, Fraternity, in all worlds, now and forever. "Let no man call God his father who calls not man his brother," it promulgates far and wide; and this the keystone of its ethics; the pivotal center of its religion; humanitarianism, brotherly love, beneficence, philanthropy, loving-kindness, in opposition to all caste, aristocracy, exclusiveness, proscription—these its mission to establish in the hearts and minds of men and women. To brotherly love, then, dedicate we this hall.

We dedicate this hall to REFORM. This world is imperfect in all directions. On every side gigantic evils confront us, crying loudly for reform, for mitigation, for improvement. Heavy burdens rest upon the people; the rights of man and of woman, ay, and of children also, are denied and trampled under foot; and to the amelioration of the wrongs and evils, to the securing of better systems of legislation, and of governmental, educational, sociological, and societary regulations, does the Spiritual Philosophy point. Spirits come from their paradisean homes, not merely to comfort and cheer with proofs of the continued existence of the loved ones gone before, but they come also to help to make the world better, to relieve the ills and afflictions of this imperfect and still crudely-organized world; in a word they come as moral reformers. To reform, then, do we also dedicate our hall.

We dedicate this hall to RELIGIOUS FREEDOM, absolute and complete. Partial religious freedom we already enjoy, but not absolute, complete. The government, whether national, state, or municipal, should have nothing to do with any form of religion, except to give equal protection to all. Everything of a theological nature should be rigorously excluded from all governmental institutions and enactments, which we know to be far from the case. The singing of religious hymns, reading of religious books, and the offering of prayers in the public schools, judicial oaths upon a holy book not regarded as such by a large number of our citizens; the inscription of religious mottoes on coins; appropriation of public funds to sectarian institutions, and many other things of like nature, are all virtually a union of church and state—the upholding and sustentation of certain forms of religious thoughts by the Government—which is an outrage upon all differing from the line of thought upheld by the Government. Religious freedom, then, becomes but a delusion, existing but in name to a large extent, so long as any one form of religious thought is cherished by the Government, to the exclusion of all others. To full, complete religious freedom, then, do we dedicate this hall.

We dedicate this hall to the HUMAN INTELLECT. The cultivation of the intellect, the expansion of the mind, increase and progress in knowledge and wisdom, is a duty imposed upon us by mother nature. Why are we given the capacity for intellectual strength and vigor, unless to utilize that capacity. Being capable of improvement in mental culture and mind development, nature demands at our hands, that we "improve each shining hour," by gathering wisdom and useful knowledge from all available sources. As Spiritualism teaches us that in the various spheres above, through which every soul will successively pass, every mental power and gift will be cultivated, expanded, rounded out, it behooves us to dedicate this hall to the human intellect—a spark from the Deific Intellect, or scintillations from the auroral effulgence incircling and embodying the Great Central Mind of the Universe, the spiritual SENSORIUM, whose benificent and inspiring brains interpenetrate all nature, material and spiritual.

We dedicate this hall to the HUMAN CONSCIENCE. *Pari passu* with the growth of intellect is the growth of conscience. As the intellect, perceiving the relations of things, decides what is right and what is wrong, so conscience ever urges the individual to follow that decided to be right and to eschew that which is wrong. A developed intellect coupled with an enfeebled conscience produces a moral deformity to be pitied and compassionated; while a quickened conscience joined to a meagre intellect to guide it aright often leads to extremisms, fanaticisms, and folly. The harmonious develepement of the two constitutes, in human nature, the "one thing needful." To the human conscience, in connection with the human intellect, do we therefore dedicate this hall.

We dedicate this hall to JUSTICE. "Of all the virtues, justice is the best." We hear much of justice in this world, but really how little true justice have we among us. Revenge, retaliation, the *lex tallonis*, eye for an eye, tooth for tooth—such is the nature of most of the so-called justice dealt out on every hand. Such is not the justice of the Spirit-world. No feeling of spite, anger, or any analogous trait, mingle with its justice; but always does it feel cordial sympathy and deepest love for those falling under the law of exact, impartial justice. No selfish greed, no partizan, personal considerations, mar the beauty of its ethical code. And such the justice the Spirit-world would have us embody here on earth in all our relations to and with each other.

We dedicate this hall to CHARITY. Justice the best of all the virtues, but charity the sublimest. True justice always includes charity; else is not that justice, but a baser sentiment. If true justice be rare on earth, true charity is rarer still. Few there be who have a full comprehension of all that the word charity implies. To me the grandest chapter in the Bible is that of Paul on charity. How many of us have ever studied the Apostle's glowing, comprehensive description of charity, and tried to actualize it in our daily lives? Yet such is the charity of the Spirit-world, such the charity to which we must attain before we can ever hope to enjoy the blissful associations of the higher circles of the Spirit-world. To justice and charity commingled, do we dedicate this hall.

We dedicate this hall to OUR LOVED ONES IN THE SPIRIT WORLD. All of us have friends, relatives, companions, children, in that blessed clime. We know it is their pleasurable task to return to earth to comfort, inspire, soothe and guard those left behind; and through the many generous mediums devoting their time to this precious work, how glad will they avail themselves of the privilege of manifesting themselves in this hall from time to time. To those dear ones gone before dedicate we this hall also.

And lastly, we dedicate this hall to ETERNAL PROGRESSION. Eternal progression, the sublimest, most comforting principle in the Universe! The keystone of the arch of the temple of spiritual philosophy, the basis, foundation principle upon which the whole superstructure is reared. The glorious future opened to an enraptured vision of contemplation of this grand and awe-inspiring truth, fairly dazzles the sight and leads the imagination captive. Sphere after sphere rises before us in all their godlike beauty and glory. "Heirs of God and joint-heirs" with all humanity, in all worlds and universes, "to an inheritance incorruptible, and undefiled, and that fadeth not away" forever, how thankful should we be to the omnipotent power, engirding all universes, filling all space, and resident in all time, for blessing us with the prerogative of existence, conscious, progressive existence—in this beautiful and indescribably glorious Univercœlum of which we form a part, and over which in time we shall reign as kings and gods.

Summing up, then, to Harmonial Philosophy, Spiritual phenomena, the Children's Progressive Lyceum, true religion, true science and philosophy, humanity, the reformers and sages of the past and present, freedom, reason, brotherly love, reform, religious freedom, the human intellect and conscience, justice and charity, the loved ones in the higher life, and eternal progressive, do the Spiritualists of San Francisco dedicate the Sunday services in Ixoria Hall.

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All the good things of this world are no further good to us than as they are of use; and whatever we may heap up to give to others we enjoy only so much as we can use and no more. The German proverb of the key—"If I rest, I rust"—is applicable to the labor of the hand and the mind, and to the misuse or abuse of the gifts of God to us. Indolence is impotence, rest is rust.

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—It is hard to give up a man as lost, even when he has passed out of our sight. So we wonder if, sometime all men will not find their way back to God and up to heaven.

## Variety in Spiritualism.

To the Editor of the Religio-Philosophical Journal:

My esteemed critic, *Hudson Tuttle*, asks what Messrs. Buchanan, Kiddle, Brittan, Peebles, and others mean by Christian Spiritualism.

I have already said I do not like the phrase, as it tends to produce confusion, on account of the vague meaning of the word Spiritualism, and the contradictory senses in which the word Christian is used—its philosophic meaning being very different from its acceptance by the orthodox.

Nevertheless, the expression has become current, and we may as well submit to the inevitable. Mr. Tuttle thinks Spiritualism is no more Christian than it is Buddhistic or Mahometan, and in this, I agree with him. Spiritualism is a noun that admits of any adjective prefix—even "diabolical" has been used by some. Of course, any adjective before a noun indicates something distinctive. Religious Spiritualism and scientific Spiritualism may be as distinct in some respects as spring wheat and winter wheat. I see no reason why we may not recognize many varieties of Spiritualism, although the word Spiritualism, unqualified, may include all varieties, as the word potatoes includes all varieties of that vegetable.

Christian Spiritualism ought to mean, that culture of Spiritual life and knowledge in which the ethical principles of Jesus receive especial attention—a spiritual movement thoroughly religious in the highest sense, recognizing man's ethical elevation as its leading object. In the bastard sense of an attempt to subordinate Spiritualism to the use of the church, it could not be tolerated except by church members: nevertheless in that sense it may do much to enlighten the church.

Mahometan Spiritualism and Buddhist Spiritualism are entitled to our respect, but if any one thinks them the highest ethical form of Spiritual philosophy, I beg leave to differ, as I consider the ethics of Jesus decidedly superior. But I would prefer, in speaking to advanced thinkers, not to use the word Christian, which does not exactly or fully represent my sentiments, but rather the word religious. The only use of the word Christian is to illustrate by a familiar example the lofty and loving character of a true religious sentiment, with which many are already familiar.

I cannot say that I *derive* my religious ethics from the history of Jesus or from the New Testament. I derive them really from the constitution of man as unfolded by the new Anthropology, and this I have so fully explained heretofore, that I might hope not to be misunderstood by intelligent Spiritualists. I find the Divine laws in man, but until my Anthropological system shall have been adequately brought before the public, a reference thereto would be much less intelligible than a reference to the exalted life and teachings of Jesus, which are familiar to all, and may therefore, for the present be used as an illustration. Moreover, it is very important to assure those who rightly place religion (in a sense inclusive of all ethics) at the summit of human interests, that the progress of philosophy will not destroy, but will sustain their noble ideal of life.

The ethics of what I call *religious* Spiritualism, (which is what I mean when I use the word Christian), would not allow me to do injustice to any one's position. But I cannot perceive that Mr. Tuttle is entirely just and courteous in saying of Christian Spiritualists indiscriminately, that "they only desire to retain the name as a sham, and it is a sham that deceives nobody." This is a very severe denunciation of somebody. I do not know whom. Possibly there may be such persons, but I am not personally acquainted with any such uncandid and shallow minded people. While writing this a highly intelligent and most estimable lady came into my office, who could, I think be classed as a Christian Spiritualist. I asked her what she thought of "Christian Spiritualism" as the proper designation of a class. She at once replied that she thought it a very proper expression to distinguish *religious* Spiritualists from the atheistic class. Is it not also equally appropriate to distinguish them from those who are not religious, who do not feel that Spiritualism calls them up to a higher life with an imperative voice, and who delight chiefly in the propensities and angry passions. For this purpose I prefer the use of the word *religious*, but I do not object to the use of the word Christian, when it is rightly understood.

As for myself (and I have no right to speak for any one else), I recognize no "corner stone," but the highest capacities of man. I have no respect for any limitations of progress. I have always sacrificed worldly prosperity for freedom of investigation and speech, and have no hope of ever occupying a popular or profitable position. I believe that I am progressing as effectually to-day as forty years ago; but I believe that progress *should be upward* as well as onward, and I seek something more important than the intellectual eclecticism which arranges harmonious lines of thought, like Comte, and admires their systematic beauty.

I hold the moral supreme among human principles and aims, and do not agree with Buckle's theory of civilized progress. Believing from the deepest revelations of science, that the ethical is the supreme ele-

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## Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. F. DENTON.

For many years it has been noticed that shooting stars are very common between the 11th and the 14th of November, more common than they are at any other time in the year. Within the last fifty years we have learned also that there are certain years when the November meteors, as they are sometimes called, are unusually numerous, falling in perfect showers. On the 12th of November, 1799, there was a brilliant meteoric display, seen from Greenland to South America. Humboldt, who was at that time at Cumana, in South America, states that "Thousands of bolides and falling stars succeeded each other during four hours." Bonpland, the French botanist, who was with him, relates that "from the beginning of the phenomenon there was not a space in the firmament equal in extent to three diameters of the moon, that was not filled at every instant with bolides and falling stars." Many of them appeared to explode, and "some had a nucleus apparently equal to Jupiter." This fall was seen over a very large part of the earth's surface, for in Germany the "pastor Leising saw the same phenomenon that was at the same time visible under the equator, and near the north polar circle in America." Humboldt learned that in 1766, thirty-three years before, there had also been a great star-shower seen at Cumana.

Thirty-three years after the shower seen by Humboldt and Bonpland, on the night of the 11th of November, 1832, M. Tharand, a retired officer at Limoges, stated that workmen who were employed laying the foundation of a bridge over the river Vienne, observed the firmament brilliant with meteors, which at first only amused them, but at length came in such numbers that the workmen became alarmed and fled home, exclaiming that the end of the world had come! On the 13th of November of the same year, Captain Hammond observed a meteoric shower at Mocha, in Arabia. It would seem that the earth was passing through a stream of these bodies from the evening of the 11th to the evening of the 13th.

But a much grander display was seen on the 13th of November of the next year, 1833. The meteors were observed from the West Indies to British America, and over 40 degrees of longitude. As early as 10 o'clock on the evening of the 12th, they began to appear, becoming more and more numerous till four o'clock in the morning. A gentleman in South Carolina thus describes the effect on the negroes of his plantation.

"I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries for mercy I could hear from most of the negroes of the three plantations. * * I heard a voice saying, 'O my God, the world is on fire!' I then opened the door, and it is difficult to say which excited me the most, the awfulness of the scene, or the distressed cries of the negroes. Upwards of a hundred lay prostrated on the ground, some speechless, and some with the bitterest cries, but with their hands raised, imploring God to save the world and them. The scene was truly awful, for never did rain fall much thicker than the meteors fell towards the earth; east, west, north and south it was the same."

The fact that these showers were seen in their greatest splendor at intervals of thirty-three or thirty-four years, led to a general expectation of a magnificent spectacle in 1866, but the display was not as great as had been looked for. On the night of the 12th of November, however, 694 were counted at New Haven in five hours and twenty minutes, and on the following night 881 in five hours, and in Europe there was a rain of shooting stars seen over the whole continent. And in 1867 there were counted at Washington 9 000 in an hour.

The remarks of Arago, in 1835, in relation to these November meteors, are of great interest:

"We thus became more and more confirmed in the belief that there exists a zone composed of millions of small bodies, whose orbits cut the plane of the ecliptic at about the point which our earth annually occupies between the 11th and 13th of November. It is a new planetary world beginning to be revealed to us."

Most of the meteoric bodies are so small that they are burnt up before they reach our globe, but some of them, plunging with the velocity of a planet, reach our globe and are known as aerolites or meteoric stones. On November 13th, 1835, several aerolites fell near Belmont, in France. On the 11th of November, 1836, an aerolite fell at Macao, in Brazil. In 1849, on the 13th of November, a shower of stones fell in Africa, between Tunis and Tripoli.

It is evident, however, that much larger masses exist in the meteoric stream than have ever been seen to fall within historic time. A comet discovered by M. Temple of Marseilles on the 19th of December, 1865, was found to have a path agreeing remarkably with the orbit of the November meteors; the first comet of 1866, and the first of 1867 are in all probability either large meteors or compact groups of meteors having the same orbit, which are destined eventually to reach our planet or drop into Uranus.

I believe that these meteoric bodies are fragments of a planet, somewhat less than the moon, which revolved around the sun in or near the track now followed by the November meteors. On this world, which I call Sideros, life advanced through protozoan and radiate, through mollusc and vertebrate to man, who attained in the ripeness of this little world to greater perfection than he has yet done upon our own globe. The water of this world sank into its interior, the atmosphere followed, and life at last became extinct; the world itself split into fragments, many of which, and some of large size, have been precipitated upon our globe, the glacial phenomena being caused by the fall of some of the largest, while myriads of others, smaller in size, are distributed irregularly along the path once occupied by this body and appear as meteors and aerolites.

This belief came to me in the course of experiments, continued during a period of more than twenty years. Many sensitive persons by taking in the hand or placing upon the forehead specimens of any kind, can see by interior vision scenes connected with the history of the specimen or its surroundings, and in this way we obtain a key to the great realm of the past, as I have shown in my volumes entitled, "The Soul of Things," and it was in consequence of what sensitives or psychometers told me when examining fragments of aerolites, that I was led to a belief very different from the opinions I had previously entertained regarding these bodies.

### FIRST GLIMPSE OF SIDEROS.

In 1866, after a lecture on geology in the town of Painesville, O., a gentleman came to me and said: "I have on my farm a lot of iron ore and I think there must be a vein of it. I wish you would come out and look at it." I went and found a large boulder-like mass, some portions of which looked like hornblende and others like black oxide of iron. On breaking fragments from it, I found them very heavy. It had not that smooth appearance on its outside, nor the "rind" that is generally found on the exterior of stony meteorites, and yet I thought it had a meteoric appearance. It was certainly different from every rock that I had ever seen before. I saw that it was a detached body, and had no connection with any rock in place in that part of the country, and having obtained a few pieces, I returned to Painesville. The next day I induced Mrs. M. D. Foote, of Mentor, Ohio, to try one of the specimens psychometrically; placing it upon her forehead and closing her eyes, she said:

"I seem to be traveling away, away, through nothing, right forward; I see what looks like clouds and something sparkling like stars; but there seems to be a mist between me and that. How curious that is! It carries my eyes right up; every other specimen has taken my eyes right down." It seems impossible for language to describe the path of an aerolite through space more accurately than hers did. I had not informed her what I supposed the specimen to be, and I do not think that she had the remotest idea.

I now tried Mrs. Denton with the same specimen; she in like manner having no knowledge of its nature or what I supposed it to be, said:

"This seems to have been moved. I see it turning rapidly on its axis, and little flakes or cinders flying from it, which it leaves behind like a tail. As it moves it changes its shape." This is in perfect harmony with what we may conceive of the condition of an aerolite flying through space; but when she added, after a few words more: "Now I see a temple built of wood, and in it a rock with three points. It is about three feet to the highest point. I am reminded of the Aztec temples." I knew not what to think. I had, however, such confidence in the examination, that I published it many years ago in the first volume of the Soul of Things. Could this aerolite have been seen to fall by some of the Ohio mound builders, and had they built a temple in which they worshiped the stone that had fallen from heaven? There was one strong objection to this view; there are no mounds near the place where the meteorite was found, nor are there any indications that the mound-builders ever lived within many miles of the locality.

Mrs. Foote tried for me another specimen of the same mass, about the same time, and said:

"I see thousands of persons moving along; what a multitude! They are marching in rows; a few are standing still. How strange they look! Beyond them there seems to be a city with trees set out in beautiful rows. The people are in different companies; some look dark and others light. One company is busy stooping over as if they were digging. By the side of that company is a ledge of rock, and from that a smoke is rising, one cloud after another. The company digging have a shaker look, but they are bare-headed. They have dark skins, but are not negroes, though the hair is curly and I think woolly. Now I see a long place where letters are cut in the rock; they are coarse and represent a different language from ours.

"Now I see a river and away off is a range of rocks covered with moss, ferns and bushes. The rocks taper off in height as I go down the river and there is a level plain with woods in the distance. Farther down on the right hand is a city, a splendid place. There is something round it, posts and high works, that seem made to protect it. I see buildings and people; the buildings are small."

What are they made of?

"They do not look like boards at all; most of them seem plastered or mud-bedaubed. It looks nothing like our cities. One building that I see is very large, and a great many people are going and coming there, some walking, others riding."

Riding what?

"Not horses, but some animal much smaller. I do not know what. Some of the streets are very dirty, others clean. From the city I can see out into the country; there is a fine, broad highway. The mound around the city makes it look pleasant; it is a high mound of dirt. The large building is not high but it occupies considerable ground. The roof goes up to a peak, but it looks nothing like our buildings. It is in shape like a huge tent. People are riding in strange looking things drawn by animals, that look more like sheep than anything else, though they are not sheep, for they are larger and of a darker color and hold up their heads like deer. The vehicles look like old boxes mounted on two wheels."

[To be Continued.]

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## Faith and Spiritual Manifestations.

BY MRS. MARIA M. KING.

We have recently received through the columns of the JOURNAL a discourse concerning faith, faithlessness, etc., from Dr. Buchanan, which is worthy the consideration of all serious minded people. Therein the Doctor has revealed the benevolence of a spirit that would clasp all humanity in a fraternal embrace, and find the good in human nature under all circumstances as well as in all systems of whatever kind offered for his consideration. He has spoken much sterling truth of which the age stands in need.

However, I find some sentiments regarding mediums, spirits, and spiritual manifestations, with which I do not agree—the same that are reiterated on every hand by those who have overmuch faith in all so-called spiritual phenomena. This is a subject of vital interest, and concerns us all. It is with no fault-finding spirit that I offer a few suggestions from my standpoint on this matter. Spirits and mediums should be met in a spirit of candor and good will; at the same time they should be equally candid, and perpared to meet the investigation they have challenged. Their claims on the attention and faith of mankind are to be measured by their ability to produce phenomena that point unequivocally to a spiritual origin; and it is just that they should be required to prove their claim in the face of the unbelief which it is the purpose, the province of these phenomena to overcome. What need of demonstrative evidence when all are prepared to accept with unquestioning faith—"to banish entirely from the mind all thought of deception." It is as impossible for candid investigators new in this field, and educated into adverse belief, to "banish all thought of deception," in witnessing this new and strange phenomena, as it would be in watching feats of sleight-of-hand. They have a right to an honest incredulity until convinced by demonstrative evidence, of the genuineness of the phenomena. Spirits take the field as the champions of the greatest truth ever revealed to humanity, and if they are unable to demonstrate that truth to the most critical of candid investigators—to overcome the obstacles that are unavoidable in the nature of things—then they had best retire discomfited, and not be satisfied with a faith in mortals that is "not according to knowledge," but is founded more on the assumption of the incompetent among spirit controllers and mediums, than on demonstration.

In my opinion, we have a right to demand, and should insist upon, test conditions where so much depends as overcoming preconceived notions and pride of opinion of men of strong and critical minds, accustomed to weigh and measure testimoney to the letter. Spirits are not the helpless beings in the presence of captious critics and inharmonious conditions, that they are supposed to be, by some—that is, if they understand their business—if they have been wise in the selection of a subject, and have properly prepared the latter for their use.

There is no doubt but a spirit has the mastery of conditions, if he is thoroughly prepared for the work in hand.

The subject must be no half-developed sensitive, on whom every breath of doubt reflects with a depressing influence; and he must be so thoroughly under the control of his prompter that the latter can repel from him influences that would distract, if permitted to reach his personal sphere.

A spirit or a band of spirits, that can be "driven off" by any sort of conditions a circle can create, and so leave the coast clear for the intrusion of "low spirits" and the degradation of the medium, by this means, would deserve to be "driven off" and forced to stay "off." But I have no sympathy with this notion. As illustrative of the subject in hand I quote from my late work, Vol. III., Principles of Nature. On page 41 occurs the following:

"Intricacies of mental phenomena involved in mediumistic manifestations, that puzzle philosophers entering upon their investigation, are overlooked by spirits who induce them, to an extent that parallels the ignorance and credulity of investigators on the earthly plane; else it could not be that the latter could be so encouraged and stimulated by perpetually recurring phenomena of the same character. The Spirit-world is a reflection of the material world, in the sense that every class of minds of the latter is represented in the former; action being interchanged from plane to plane by classes of approximate grades. Thus it happens, that the more imperfectly organized mentalities come naturally under the control of guardians who are unqualified to experiment with them successfully for bringing out their mediumistic qualities; while on the other hand, the opposite class are subject to such guides as are to be safely trusted with the interests of their wards and of humanity.

"The following truth—which is pertinent to this part of the subject of development—cannot be too often stated nor too urgently impressed upon mankind in the flesh; viz., that the demons, or more strictly speaking, the devils, who haunt circles, disturbing manifestations and obsessing sensitives, are the creations of the circles; that obsessed persons are the victims of disordered conditions of the brain, induced by unwise efforts on the part of spirits to get and keep control of them," etc.

On page 50 occurs this:

"Mediums in the exercise of their vocation should be isolated from contact with the sphere of a promiscuous audience; and if helpers are needed to generate force, they should be also secure from such contact, and near the subject."

On page 56 and 57 occurs the following:

"Sensitives in the field of physical mediumship work disasters corresponding to those wrought in the mental by the same class. Their influence, as expositors of the great truths sought to be demonstrated, is decidedly injurious. They are exposed to the distracting influences of circles of investigators, and are not able to repel them by their own positiveness, neither have their controllers the power. It is a truth that should be proclaimed, in justice to instruments of this character who are before the public, and it may be, disgraced in public estimation, that the debasing influences of circles of the character they cater to, has a tendency to create the disposition to fraud in the subject; which, sometimes, takes form in simulated manifestations, when the power is wanting to produce the genuine. It is so the sort with the insane practices and sayings of circle operators, as already referred to. There is no predicting what a sensitive may do or say, after he has been thoroughly subjected to this debasing class of influences. They are truly satanic—not as emanating from demons in the spirit circle surrounding—*most emphatically not*, but are made so by the mixture of influences—the psychological power, that gives an impetus to moral delinquency, emanating as it does from such diversity of brain and from minds of low grade of morality, or of little moral stamina, to say the least, such characters as wonder-hunters usually are, not including the honest and interested investigators. The faculties are inverted in their use; the bent of the mind changed so materially, in some cases, that fraud becomes possible to one who, before, was incapable of it. Victims of a perverted public taste, such are, in part, but mostly, of a mistaken sentiment among Spiritualists, who have encouraged the practice of indiscriminate circles; and thus subjected sensitives and the public to all the evils that have followed from the abuse of a most sacred function.

"What is to be inferred from the foregoing, but that wisdom and caution, associated with a wise supervision, are to be exercised in the choice of subjects for mediumistic culture, and in mediums for public teaching? There is responsibility in this matter somewhere; let those interested find out where, and apply remedies for existing evils."

Too much faith is as much to be deplored as too little. (Perhaps credulity would be a better name). We have had too much in Spiritualism as well as in the church. We have taken to our hearts doctrines, as taught from spirits, most pernicious doctrines contradicting the experience of mankind, and at variance with the plainest principles of common reason and justice, and so scandalized the truth and deferred the day of its triumph. We have taken by the hand in "unhesitating faith," as "brother and sister," those whose very touch was pollution, who have poisoned the minds of the confiding, and desolated the hearts and homes of those whose all-abounding charity and faith caused them to overlook the danger of association with depravity.

A wise caution is not at variance with a "faith that is according to knowledge."

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## DR. J. R. BUCHANAN ON FAITH.

### Critique by Hudson Tuttle.

Comte stated as a principle that in evolution man began with theology and ended with science. Dr. Buchanan is living evidence of the erroneousness of this view of the great Positivist. He began with science and ends in the fog of theology. Granting his premises, investigation, the search after facts, everything but blind belief, is of little account. In charity we believe that his words do not express his thoughts; that like many other writers he uses old terms, with a meaning all his own, which escapes the reader; otherwise his lecture on "Faith," is an incomprehensible jargon of conflicting ideas.

In fact, his title shows that he has no fixed meaning attached to the word "Faith." "Faith, the guardian of wisdom and love." If faith is belief, how can it become the guardian of wisdom or of love? Belief is passive, and ought to spring from knowledge and understanding. Would a father train up his son, to believe first and understand afterwards? Would he tell him to have implicit confidence in what was told him, and by this belief, order his life? This is just the course that has led many a young man to ruin, and applied to love, has worked quite as badly, for when belief guides love, too apt is the maiden to love unwisely and too well!

Aside from the many pretty things Dr. Buchanan says about faith, he gives no clear definition of his meaning of that word. He makes it cover a world-wide field, and is essentially theological in his conceptions. He puts belief before knowledge just as the preachers have taught that belief in Christ was salvation, and could be gained at pleasure, irrespective of knowledge.

Webster defines faith as follows: 1st, "Belief; the assent of the mind to the truth of what is declared by another resting on his authority and veracity, without other evidence; the judgment that what another states is the truth; 2nd, in theology, the assent of the mind or understanding to the truth of what God has revealed," etc.

In pursuance of these definitions, Dr. B. says that as men accept without questioning the words of the surgeon, astronomer and chemist in their respective sciences, faith should be "given as freely in the spiritual, and should be firmly demanded by enlightened Spiritualists. Faith, therefore, is the battle ground of Spiritualism, upon which we should entrench ourselves and maintain our right against all opponents—the right to common courtesy and justice."

It is not true that scientists are met with such hearty and unqualified faith. Was Darwin's theory received with open arms? Did it not fight its way inch by inch, and gain each victory by hard contest? Were Crookes's experiments on the force of light waves accepted on faith? Did not every working scientist construct an apparatus and go over the ground, and the result was that although the facts were accepted, his theory was rejected? A demonstration has never been rejected except by those whose ignorance made them blind accepters of "Faith." We simply pity the man who says he does not believe in gravitation, or the theorems of mathematics. Herein Dr. B. confounds faith with knowledge, and pursues his argument on that line. He says:

"The man of philosophical genius explores, and from his surveys, the world receives the intelligible sovereignty of a new dominion rescued from night and chaos. It was faith which enabled him to make the exploration successfully, as faith in the North Star and compass of the mariner to reach new continents and islands in unknown seas."

The mariner knows that the North Star is fixed in the heavens and that the needle points to the North. He has charts and calculations made by trained observers and mathematicians. He can at any time verify these, and in fact the careful mariner tests at every possible opportunity, the accuracy of his chronometer and his compass. He knows both have erred and sent ships to destruction, and has no faith in them beyond his knowledge. If the demonstrated facts of science or of mechanics embodied in instruments and machines, are "Faith," what is knowledge? And granting this definition, there is no ground for dispute. But while Dr. B. falls into this absurdity of definition, he argues in a quite opposite direction. "Faith," he makes "the battleground of Spiritualism!" We have thought for more than a quarter of a century that this battleground was knowledge! There has been quite enough of blind belief. The world has believed until it could believe no more. It could not even pretend to believe. It demanded knowledge, demonstrated, and it has been claimed by the advocates of Spiritualism that it came in answer to this demand—to silence doubt forever by its demonstrations of the reality of the future life. Now, after more than thirty years of contest on this ground, one of its leading exponents publicly casts this claim aside, and says it, too, is on the religious ground of faith. Belief in the unseen, the unknown, must be the "guardian."

And to what does all this talk about faith tend? It is an introduction to the defense of "persecuted mediums," and by "persecuted," I mean mediums who are subjected to "test conditions." Dr. Buchanan forgets that the "materialization" phenomena are of such a character, so unlike anything else, that the mind is prone to rebel against them, and can only receive them under conditions which render fraud impossible. Dr. B. may record the manifestations of ten thousand séances such as he recommends, and receive as marvelous phenomena at any one, and be no nearer a "demonstration" than when he began. The scientists will refuse to accept, and the more marvelous his tale the more they will distrust. Is it "faithlessness." No, for if he will make the conditions as determinate and fixed as those which a scientist surrounds and guards one of his own experiments in a single séance, he will gain the attention of the whole scientific world.

Dr. B. says: "Faith and candor are so closely connected, that when faith is absent, truth will often be absent also. Hence the very assumption that there must be no faith, and the medium treated as though disposed to fraud, or as if he were a mere block, destroys the very conditions that are necessary to pure and good results. If the thought of deception is entirely banished from the mind, and perfect harmony established, truthful phenomena will appear. Good spirits will come and the phenomena be of so decisive a character as to be entirely satisfactory—not any more satisfactory, but of a higher order than we can get when the medium is treated as a probable knave."

Has there ever been a more all-believing, or more "faithful" investigator than Robert Dale Owen? He went into the circle of the Holmeses with no thought of deception, and regarded the mediums as equals, and neither "blocks or knaves." Yet the result did not fulfil Dr. B.'s prophesy. He was tricked, befooled and held up to the world as deluded, and Spiritualism itself received a blow from which it did not soon recover. The fact is, that this lauded "belief," is the open door to fraud and rascality, which should be doubly barred and bolted.

In this argument Dr. Buchanan has out-hazarded Hazard; while the latter rushes to the defense of individual mediums with special pettifogging, the former does the same by a broad generalization, of putting belief before knowledge. The practical application of this view would be most disastrous in its consequences. All the disgraceful exposures of Spiritualism, have grown out of the guardianship of faith instead of knowledge, and the sooner Spiritualists learn that manifestations of themselves are valueless, unless the conditions are such as to render fraud impossible, the better for that cause. Rascality fattens on just this defense of its strong hold, which is made by such men as Dr. Buchanan and Mr. Hazard—not because they wish to uphold deception, but from innocency of heart, and a practical application of their theory of the guardianship of "Faith."

Nor is the application of this dependence on "Faith" to the reception of Jesus Christ, less desirable in its results. "If Jesus Christ was the founder and the only authentic unquestionable exponent of Christianity, he is still with his followers, 'always unto the end of the world,' and the holy spirit is ever at hand to inspire men to a holy life and to give them power to do the wondrous healing works that were done by him. The gift of tongues, the gift of healing, the gift of prophecy, the gift of inspiration, were to be the fruit of sincere devotion in all time—open to all without distinction, who follow faithfully in his sublime pathway on which he hoped to draw all men up to him. But instead of this flood of divine radiance filling the currents of human life, a church which he did not found, steps in between man and God, and petrifies the whole Christian system into a mass of creeds, forms, etc."

There evidently is no "if" in the mind of Dr. Buchanan in regard to Jesus Christ's mission. He has repeatedly made lofty claims for the Nazarene. He believes him "still with his followers." This may be true, but how are we to learn the teachings of Jesus? Not from the church, for that, according to Dr. B., is the very opposite; not from the Bible for the church has manipulated the text until it cannot itself decide what is genuine. Dr. B. would have us go to Jesus as a spirit. How shall we know it is Jesus? If the communications purporting to come from him are genuine, he has learned little in two thousand years, and must have been a most common-place man at the beginning. But Dr. B. makes mediumship dependent on belief in Christ, as being "open to all without distinction who follow faithfully in his sublime pathway," etc. Mediumship depends on physical or mental conditions, and not on the acceptance of Jesus, and it is not the "Holy Spirit of Jesus" that is "ever at hand to inspire man," but their own spirit friends.

Whatever may come, one thing is certain never to occur; no specialized "Holy Spirit of Jesus" will enthrall mankind by revelation, nor will such revelations awaken attention or become accepted because claiming such high authority.

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JOAN OF ARC.—"Who's he?" adds Southey, "may now be asked of men greater as soldiers in their day than Frederick and Wellington, greater as discoverers than Sir Isaac or Sir Humphrey." And then he wonders who ate the first oyster, and cries, *Vanitas vanitatum.* William Tell, we are told, never shot the historic apple off the head of Tell, jun. The reason is plain—the splendid story is a fabrication. It has been strongly doubted whether Joan of Arc ever suffered the punishment that has made her a martyr, though details of her execution and last moments grace the civic records of Rouen. Several books have been published discussing the question. A Belgian lawyer is the author of one of these. He contends that the historians—who have done nothing but copy each other in their narratives of her death—err exceedingly in saying that it took place on the last day of May, 1479, the fact being that she was alive and well many years after that date. There are good grounds, too, for believing that the pretty tale of Abelard and Heloise is a pure fiction. To think that the touching story of their amour is a purely imaginary one seems next to irreverent, but the arrows out of the quiver of truth pierce many a cherished love. Even the existence of Cleopatra, "Star-eyed Egyptian, glorious sorceress of the Nile," is denied by commentators of no mean repute. That there once was a person of that name they will admit, but not the Cleopatra of tradition.—*The Globe.*

# Woman and the Household.

BY HESTER M. POOLE.

[Metuchen, New Jersey.]

"Home's not merely four square walls,
Though hung with pictures nicely gilded;
Home is where affection calls,
Filled with shrines the heart hath builded.

Home! go watch the faithful dove,
Sailing 'neath the heaven above us;
Home is where we're one to love,
Home is where there's one to love us."

An interesting book was published a few months since, by Lady Anne Blunt, the only remaining grandchild of Byron, entitled "Beduin Tribes of the Euphrates." It is valuable as affording the first accurate account of the singular people who inhabit the the desert of Arabia. The author and her husband beginning tent life at Aleppo, penetrated a long distance where European foot had never trod, and travelled thousands of miles on horseback, joining fortunes with wandering and frequently hostile tribes. They succeeded in gaining the confidence of those shy people, and, indeed, seem quite as fond of nomadic life as the denizens of those immense plains.

It may be well for us who are over civilized in some senses, to consider how such a vast population live. Incumbered with none of the unnecessary baggage of life, with a boundless horizon about them, and few distractions, it would seem that a serious, reflective and religious nature would result; not so, however. True, they are without superstitions, save it be fear of the "evil eye;" they believe only in God, questioning of no hereafter, and regarding death with little anxiety. It may be surmised, however, that even five months of Eastern life did not permit the Blunts to penetrate the arcana of metaphysics, and that a deeper life than they dream underlies their obedience to fate. However this may be, the fine lady of our clime, with amenities about countless baubles, and the Beduin women, with no baggage save a couple of cotton suits, seem about alike oblivious of the higher issues of existence.

It is estimated by these travellers that at least 120,000 persons are nomads on this desert, occupying 42,000 tents. At one time they saw 20,000 tents pitched for ten miles along a valley, accompanied by 160,000 camels, beside flocks of sheep and fleet Arabian horses. This was on the winter march of the largest Beduin tribe. They encamp no longer than two nights on one spot, when their flocks and camels having stripped the plain of the short scant, but sweet herbage, they

"Fold their tents like the Arabs
And as silently steal away."

going at the rate of two or three miles an hour. Generally they encamp about the water courses that traverse the desert, like the Tigris and Euphrates, or by some palm-shaded well in an oasis, but on occasion when the bottles of skin are exhausted, all, even horses, go without water for a day or two. Their tents are light and strong and divided in two for man and woman. The furniture consists of a few pots and kettles, a bit of carpet to sit upon, mattresses, blankets and camels' saddles. The clothing is scant, covered by a white cotton cloak in riding and all wear turbans of cloth which can be used in any emergency. The dress of the woman is externally a calico bag, among the richest class the material is finer. A common Beduin usually has but one wife; if he be a sheyk or rich in flocks and camels, he can add to the number, especially if he have daughters only, a disgrace where physical power is necessary. Divorce is as easy as marriage; in both cases it is only customary to give public notice of the intention of the parties. In the latter case, the wife is dismissed with a present to her friends. There is little unhappiness or infidelity among them. They are eminently courageous, hospitable, chaste, just and generous; breach of trust, dishonesty and impurity are left to those who consider these people as barbarians and who worship in temples. They are kind to children and to animals; have strong instincts in regard to right and wrong, and love their families.

Lady Blunt has little artistic feeling or her narrative would be placed in wonderful coloring. Her endurance was remarkable. In the saddle constantly, racing after foxes, gazelles or birds, with her husband, sometimes accomplishing thirty miles between sun and sun, she seldom speaks of fatigue or discomfort. At one time the two galloped twelve miles in forty-five minutes, on their wonderful Arabian steeds, and at all times were exposed to extremes of heat and cold, rain, snow and ice. For five months they were lost to the outside world, exposed to danger of robbery or to be crushed between hostile chiefs. They led charmed lives, and the love of the desert became a passion. They have, since the publication of the book, gone back to remain two years among their wild friends. Here are some descriptions of the women:

"As girls they are pretty in a wild, picturesque way and almost always have cheerful, good natured faces. They are hard worked, doing all the labor of the camp; fetching wood and drawing water, milking the ewes and she camels, preparing the libben (sour milk), a toilsome work, and cooking the dinners. They live apart from the men, but are in no way shut up or placed under restraint. In the morning they all go out to gather wood for the day, taking a camel or donkey among them, and when so employed they seemed in the highest possible spirits. In mental qualities they are far below the men; their range of thought being extremely limited. . . . . Among the better bred Beduins, the boys have very pretty manners."

Here follows a description of a Harem: "Ferhan Pasha, because he is a Pasha, has six wives living. These ladies have separate tents and establishments, and see no more of each other than they wish to do. Fasal, the youngest and favorite, alone lives with him. She is the daughter of a sheyk, and has two boys. 'On going to pay her a visit, I found her in the woman's half of the big tent; she is very pretty, with brown, sleepy eyes, and well shaped hands very much tattoed. One of her sons, three years old, was playing with a crowd of people who sat round a fire in a hole in the ground, on which stood a huge copper kettle full of rice and meat. Fasal rose and kissed me, and we sat together on a mattress. Behind her was a cradle out of which a girl handed her a very small baby wrapped in dirty rags. Then some one uncovered the kettle and pulled out some lumps of boiled meat which were given to the little boy. Fasal's eldest child, a girl, had a nice face. The rest of the company seemed to be servants, misses and inferiors. I was delighted when the time came for me to leave the harem, for 'the scene was one of squalor and discomfort."

At another place, "we found two little sons of the official, twelve and fourteen years old, who looked shy but had good manners. Three children, it appeared, had been married about two months before to two little girls still younger and their cousins. They presently came in shyer even than their little husbands; they were ten and thirteen years old and very pretty; they were dressed alike (these were Arabs, at Bagdad), in long green dresses embroidered in gold, with tiaras of diamonds, gold earrings and new nose rings. The little girls invited me to an inner room to see the Begum—their mother-in-law."

And so lives a portion of the globe, with customs and manners so different from ours, that it might seem to belong to a different planet.

## Theodore Parker.

Twenty-two years ago, forty persons met at Park Street Church in this city, on Saturday afternoon, in the height of the great revival of 1858, "to pray for the conversion of the notorious infidel, Theodore Parker." One prayed, "O Lord, we know that we cannot argue him down, and the more we say against him the more will the people flock after him, and the more will they love and revere him"; another begged his brethren "to pray for Mr. Parker every day when the clock should strike one"; and at that meeting prayers were offered for no other person besides Theodore Parker. The next morning three thousand people in Music Hall listened to a man whose religion was joy and light, and whose "soul dwelt therein, like an eagle amid the fields of the upper air." The antagonism of that day was an antagonism of twenty years' growth. Like Chalmers and Channing, Theodore Parker felt from boyhood that he must be a minister. It was born in him; and, when he was ordained in the summer of 1837 at West Roxbury, the prayer of the person whose hand lay on his head was "that no fondness for literature or science and no favorite studies may ever lead this young man from learning the true religion and preaching it for the salvation of mankind." One of the Cambridge professors, anticipating his career, advised him to be a "minister-at-large," preaching with the voice and with the pen; but this was easier said than done. No sooner did he begin what was really his life-work than all the great social forces of America were arrayed against him, the forces of the market and the State, not less than those of the church and the press. He lived in a seething time, when great changes were taking place in the moral and social life of the country. His famous sermon on "The Transient and Permanent in Christianity" did for free thought in America in 1841 what Cardinal Newman has stated that John Keble's significant sermon at Oxford on "The National Apostasy" did for historical Christianity in England in 1833. Newman and Parker are wide enough apart as leaders in religious thought; but Parker was not less positive for the absolute truths of natural religion in Boston than Newman was at Oxford in stating anew the ancient faith. Newman was not less persecuted in England than Parker was here. The movements which they represented were simultaneous, if divergent, and, from a larger point of view, had essentially the same end, the bringing of men to God along the lines of positive truth. To-day, when the dust and smoke of conflict have cleared off, Parker is not the infidel the Park Street revivalists imagined him to be, and the movement initiated by Keble and Newman to bring the Church back to the earlier standard of belief and practice has been a healthy process in awakening religious thought and life. The transcendental movement in New England and the tractarian movement at Oxford were only different manifestations of the same restless energy in human thought; and the receptive mind of Parker, himself the disciple of Channing, was moulded, like the restless mind of Newman, himself the pupil of Keble, by influences greater and wider than he knew.

To-day, the twentieth anniversary of Theodore Parker's death, the great moral and social crisis in which his voice rang out clarion notes above the fray is over. The old war-horses in religion and politics have disappeared; and the questions for which they battled are settled and recorded as a a part of yesterday's history. The passions that environed Parker, that attempted to shut him out from influence upon his fellow men, that reduced him finally to his own pulpit and to the lecture field—passions so hot that even their memory to-day is like the blast of a furnace—have essentially subsided, and broader and better views prevail. The men that held the keys of power in his day have been reduced to their natural size, and Parker now stands forth as one of the bravest and truest sons whom New England has yet honored with growing fame. In 1860, it was chiefly his fighting qualities that were thought of and insisted upon in his biography. In 1880, his true work in the social and religious life of his time rises more and more into view. Dean Stanley saw the scholarly side of his work, when he recently spoke of him as the principal scientific religious thinker in New England during the first half of the century; and it is now generally conceded that we once had among us a man socially proscribed, personally hated, thoroughly misunderstood by the conventional representatives of religion, denied the proper recognition of his great and generous services to humanity while he lived, whom no one excelled in reverence, in piety, in manly courage, in devotion to great principles, in fidelity to religious truth, in the conception of a minister's duty to all classes and conditions of men, in the union of those qualities of head and heart which, found in a man of the people and used for the people, finally gave him the transcendent joy that he had not lived in vain. Lying on his death-bed in Florence, Parker said: "I have had great powers committed to me. I have but half-used them." And yet he had put fifty years into the work of a quarter of a century, and had fought battles, stood for unwelcome truths, and dared and braved, excepting Garrison, more than any other public man of his time. As seen from the point of to-day, he changed the idea in New England of what a minister ought to be. Channing led the way in asserting the supremacy of moral and spiritual truth above the dogmas of Calvanism; but Parker never forgot that over his study door rested the musket with which his grandfather at Lexington had "fired the shot heard round the world." He was a man of war from his youth, living in the thick heat of the fight up to the day when, with bleeding lungs and trembling heart, he wrote a sad farewell to people into whose souls he had breathed the principles of his own life. No man ever carried into a Boston pulpit, after Channing, such power of stating the relation of religion to life. He lifted the great seething multitudes into his own atmosphere of thought and feeling. He taught the preachers of the rising generation what and how to preach; and thousands of young men, careless of his special religious opinions, were inspired to noble and manly living by his words and by the character behind the words. He lived a great and open life among us. Its bare record is thrilling; but the life yet unwritten, known to few, transmitted from lip to lip, the personal life which he once said, with tears, could not be told by even by himself, the story of what he suffered, of the men who betrayed him, of his inward conflicts of heart, of the heroism of a brave and silent suffering soul, of the man who never faltered when duty called, reveals Theodore Parker as one of the few rare persons, who, whether in public or private life, fills out the idea of a truly religious man. It is time to study his career anew, but his old parishioners and followers are not the only ones interested in his fame. Even now he is one of the bright and shining names in our calendar of great men, whose career is growing into clearer light as an index of New England character. It is high time that men of differing faiths should cast aside the prejudice of a quarter of a century, and give Theodore Parker his rightful place as one of the great students, and one of the great social, political, and religious leaders of our time. He was to the casual eye a destroyer of current shams wherever and whatever they might be; but he was also one of the most positive, constructive, upbuilding, and renewing men who have ever taught and lived for what is best in American life.—*Boston Herald.*

## BOOK REVIEWS.

THE VERDENDORPS: A novel by Basil Verdendorp. Chicago: Charles M. Hertig. 1880.

We are at a loss to predict the exact nature of the sensation which this book will make, but we do not well see how it can escape creating a very marked sensation, more particularly in New York, and within the circles, financial, business and social, in which the Vanderbilts, dead and living, are known. If its author shall be prosecuted criminally or civilly by William H. Vanderbilt, Chauncey M. Depew, the widow of the late Commodore Vanderbilt, and others, for libel, it would certainly make both a literary and legal sensation. The letters of Junius present a very mild flavor of criticism, compared with the intempered scorn and unstinted accusation which this little "novel" launches at the heads and hearts, reputations and characters of numerous persons who are buttressed around with "millions for defence," at all events with means sufficient to inaugurate a very vigorous prosecution.

The author who, as the characters are arranged, purports to be Cornelius Vanderbilt, Jr., seems to anticipate a legal fight over the book, for he adopts as his motto "and many a one was afraid for him, but he, smiling, cast his dartlet, and held his shield for the spears of their Goliaths." This in view of the contents of the work, is as much as to say, come on with your libel suits. The book in effect transfers the contest over the Vanderbilt will from the forum of the law to that of literature. It takes a change of venue from a field in which one million of very hard cash has already been won, to a field in which many millions of even more flinty opinions are likely to be manufactured.

If no libel prosecutions are brought against the persons involved in the publication, the judgment of the public, or that portion of it which read this book, will go by default against the late Commodore and the parties surrounding and advising him immediately prior to his death. As a literary performance having this end in view, the work is skillfully done. The gauzes worn by the various parties are sufficiently thin to be attractive to the admirers of nude art in literature, and the acts of which they are accused are so felonious that they must satisfy the most insatiately cynical thirst for scandals that are plainly libellous if they are not true. The author says that two publishers had already refused to publish it, and after much of the matter had been set up and stereotyped they backed out of their contracts, and destroyed the plates. We do not wonder. It is not every day that publishers care to measure their strength in a libel suit against the most colossal fortune of the age, in a contest which would seem to turn upon the truth of matters which if true could hardly by any possibility be proven true in the bald and relentless enormity in which they are here set forth, and which if false should not be published.

MUSCLE-BEATING, or Active and Passive Home Gymnastics, for healthy and unhealthy people. By C. Klemm. Pamphlet, pp. 46. New York: M. L. Holbrook & Co.

In the treatment of disease medicines are going more and more into disuse, and the curative agencies of rest, light, heat, electricity, water and magnetism relied on. This work falls into this new order of thought, and is replete with valuable suggestions.

## Magazines for June Not Before Mentioned

*The Western Magazine.* (Western Magazine Co., Chicago.) Contents: The University of Michigan; Questions: The Arkansas Valley; The Dead Nerve; Bubbles of Gold; Propertius, Book IV, Eleg. XI; Manners in the Public Schools; Why He Married Her; Editorial; The Home; Chemicals for Household Use; Recipe for making Soft Soap; For the Children; How the Romans furnished their Tables; Hygienic Notes; Calendar of Events.

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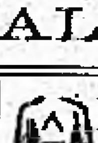

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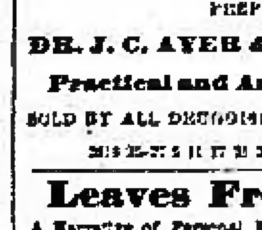

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AND
ELD. T. M. HARRIS, Christian.
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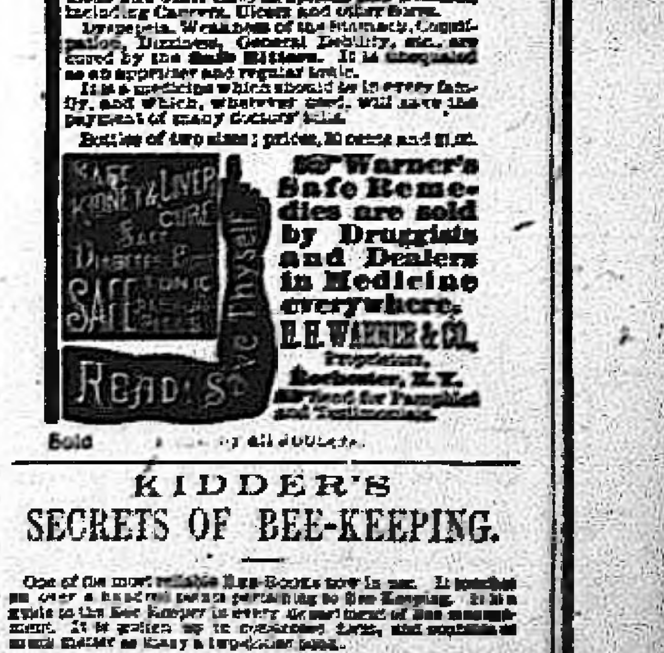

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JOHN C. BUNDY, - - - - Editor.
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## Personalities—Charity—Harmony.

If a neighbor has a family of children in the infectious stage of whooping cough or measles, and fails to make it known, but lets other children play with them or attend the same school, duty and justice would plainly demand a prompt and open statement of the case. If we, knowing the facts, did not make such a statement, and several children in the neighborhood suffered by sickness or death, and we should say: "We knew your children were exposed to contagion when they played with the family where they had these ailments," the afflicted friends would indignantly ask: "Why didn't you tell us?" and would wax more indignant should we weakly reply: "Oh, I don't like personalities, I wanted to be charitable and keep up peace and harmony and so said nothing." Pitiful indeed would such reply be, and fatal to peace and harmony such shirking of justice under the name and pretense of charity.

Or suppose our neighbor was a cunning knave, persistent and constant in his meanness, and we had abundant proof of this, yet silently allowed our friends to be his victims,—for charity's sake and to avoid personalities! Or if he held vile opinions, and upheld vile practices growing out of those opinions, and wanted to set up for a reformer, and we, to avoid personality and keep up harmony, should silently allow him "to wear the livery of the court of heaven to serve the devil in," such silence would be craven, such charity blind weakness or perverse wickedness, and such harmony would end in turmoil and shame, for "First pure then peaceable," is good gospel and sound philosophy.

In all this there is a real charity and a sound common sense to be observed. We are to be lenient toward the occasional fallings of our neighbors; the faults of impulse or passion, from which none are free, are to be condoned when the hour of strength and repentance comes; we are not to retail petty slander or give vent to malice, but to cultivate friendly relations and be silent toward trivial faults. Then, when truth and justice demand that we should speak our plain words of rebuke and warning, will have the more weight, the physical or moral contagion will be arrested, and so the erring neighbor be lifted up and made whole, or at least the harm he might do others prevented. Wisdom, charity and justice must be our guides, and moral courage must rule.

All this is in common and private life, but we can see no difference in these matters, between private life and our more public duties and relations, save that larger responsibilities come with the latter. As editor of the RELIGIO-PHILOSOPHICAL JOURNAL our neighbors and friends dwell in a wide range and are many thousands. All over this broad western continent, and in Europe, Asia and distant Australia are those whom we reach weekly, and whose welcome words of counsel and criticism can reach us.

Our aim and effort is to promulgate a spiritual philosophy and a natural religion, to give the beautiful facts of spirit-presence, to hold high and sacred freedom of thought and fair discussion for all, to advocate all wise reforms, in full faith, in the capacity of man for progress to a higher and wiser life, here and hereafter. We feel it of high importance that this broad field of investigation should be kept as free as possible from fraud or unworthiness, and from dangerous theories leading to immoral practices.

Aiming to avoid all petty personalities we have, in a few cases only, felt obliged to show up the unworthy, to expose frauds, to warn against bad teachings by "wolves in sheeps' clothing," and have been denounced in public, and talked of, not in a complimentary way, in private, by some well-meaning but mistaken people, and by others whose course may be explained in the words of an old couplet:

> "No rogue e'er felt the halter draw
> With good opinion of the law."

Not long ago a friend told us of a talk with one of the JOURNAL's subscribers in Western New York on our exposure of a knavish man. "That JOURNAL article was awful, wasn't it?" said the subscriber. "It was severe, but wasn't it true?" was the reply. "Yes, I suppose it was true," said he. "Has it not saved you, and others, trouble, and perhaps money?" asked our friend. "Yes, I think it has," came as ready answer. "Well then, was it not about right?" asked our friend again and the subscriber said: "Yes, it was."

The cry of these people who so dislike personalities, (and yet are so full of personal criticism toward us) and who talk of harmony and charity (yet denounce us, regardless of both, and often without reading our statements) is that we are the enemy of mediums. Is he who exposes knaves an enemy to honest men and women? We have ever upheld, and intend to do so in the future as in the past, the many true and devoted mediums in this and other lands, as our pages bear weekly witness.

In regard to the "free-love" movement, now happily passing by, but which swept over the spiritual field like the blast of a sirocco over a desert waste, our testimony has been ever against it, and if any who were its open and leading advocates, but who keep silent because too cowardly or too cunning to be martyrs, yet have no word of retraction or give no sign of repentance, seek to crawl back into our ranks, they need expect no "aid and comfort" from us. We prefer to uphold the tried and true, the noble and brave men and women among us as our teachers and mediums, and let the others "take a back seat" in silence, until they "bring forth fruits meet for repentance."

The clergy are proverbially and naturally lenient toward each other, yet when fraud or crime is clearly proved against any of their number, their brethren, in Synod or Conference, expel the offender. We do not have, and do not wish, any clerical discipline in our ranks, but we want a wise and justly enlightened moral and spiritual feeling, so strong that fraud and meanness cannot abide before it, and as we have that feeling we shall have the most beautiful and perfect mediumship, most sacredly cared for, the purest and best spiritual teachings, a nobler conduct, a truer charity, and more "peace on earth and good will among men."

We claim no perfection; we welcome all frank and friendly criticism or suggestion, but we earnestly ask the aid and fraternal spiritual sympathy of the people in the efforts of the RELIGIO-PHILOSOPHICAL JOURNAL, or of any other Journal, for that moral integrity and purity which alone will bring us the best and highest spiritual gifts, and make Spiritualism a mighty and uplifting power.

## The Kiss of Death.

In Titusville, Pa., a few days ago, Mrs. Joseph Bushnell died from the effects of kissing the dead body of her father ten days ago while attending his funeral in Pittsburgh. Her father died of erysipelas, and at the time mentioned she had a sore on her lips, through which her blood was poisoned. Her little daughter, Ella, is not expected to live from kissing her mother.—*Exchange.*

The kissing of dead bodies is a relic of barbarism, as clearly so as are any and all other modes of treating dead bodies, as if the spirit still dwelt in them. Nature, by inaugurating immediate dissolution and rendering contact poisonous, is peremptory in her mandate that we no longer respect the dead body as the abode of the living person. Yet this worship of the dead lingers everywhere and everywhere carries its punishment with it. In New Orleans, the dead are buried in ovens above ground because the superstition of the people leads them to think it sacrilege to bury the dead in moist ground, or in a grave that fills with water. Hence every atom of the bodies returns as effluvia into the atmosphere, sooner or later, and doubtless aids in generating the pest of the Mississippi Valley—yellow fever. In Arabia millions of pilgrims gather annually to adore the dead relics of Mahomet, and being inadequately provided for, on their journey, and while stopping at the tomb of the prophet, they generate Asiatic cholera, and send it over the world as a punishment for superstition. Perhaps behind these punishments nature may have some important scientific revelation to make known, which shall give us a clearer knowledge of the means by which both the germs of death and the germs of life operate. Meanwhile, however, those who are most natural and unaffected in letting the dead alone, will outlive those who allow their grief to become dramatic at the funeral.

Anna Eva Fay—that's her stage name—having unyoked herself from the masculine Fay and pooled her interests with another showman, is "playing" through Iowa. Though petite in figure, she is immense on the swindle, and can beguile more soft-headed seekers after spiritualistic knowledge than any other tramp on the road. She has no standing among Spiritualists. We witnessed her show last winter; it is calculated to deceive no one who has not already been beguiled by her oily tongue and piquant manners. As notoriety and money is as she once said to us, all she cares for, we speak of her seldom as possible and only mention her now to aid others in Iowa, who are anxious to add to her exchequer and make fools of themselves. The unsophisticated democratic editor whom she dazed at Cedar Rapids, is hereby notified that he will find the Fay a more dextrous manipulator than Tilden.

## Our Electoral System.

In ancient Egypt once every twenty-five years the priests and people elected a sacred bull. In the United States of America once every four years, the politicians and the people elect a sacred biped. The marks by which the Egyptians discovered the sacred bull, from among all the long-horned and short-horned, black, white, ring-streaked and speckled bovines of Egypt, were a black coat, a white triangular spot on the forehead, a spot like a half moon on its right side, and under its tongue a knot like a beetle. The marks by which the American politicians and people discover the sacred biped are, the having had no thought so bright but what the masses of the people had the same thought, no view so profound, but what the most superficial voter had the same view, and no policy so wise but what the way-faring man, though a fool, would endorse it with an enthusiasm proportioned to his folly. This "availability" corresponds to the bull's black coat and is indispensable. The "white triangular spot on the forehead" of the Egyptian bull corresponds to that acquiescence in popular superstitions, which is also essential to a successful politician. The spot like a half-moon on its right side is the regular nomination of a party convention. It keeps growing until its circle is completed by the vote of the people at the polls, when all the world shouts, great is the Diana (the moon) of the Americans. The "knot under its tongue like that of the beetle," is the oath the candidate takes if he is wise, not to say anything until after the election. Wilkinson, the Egyptologist, quoting from Aelian says:

> "As soon as the report is circulated that the Egyptian God has manifested himself, certain of the sacred scribes, well versed in the mythical marks, known to them by tradition, approach the spot where the divine cow has deposited her calf, and there following the ancient ordinance of Hermes, feed it with milk during four months, in a house facing the rising sun."

This is typical of the diet of false praise on which the American candidate is fed between his "discovery" and his election. For as the spirit of Osiris the supreme God of fructification and everything else entered into the calf during these four months so that he became an incarnation of the most high, so does the wisdom of the American people concentrate into the candidate by virtue of the praise of his party organs. If he was a calf before he is now a savior. If he was crooked in his record before he is now immaculate. If he was ignorant before he is now argus eyed, and speaks fluently in several languages at once, most of them backwards.

> "When this period has passed the sacred scribes and prophets resort to the dwelling of Apis, at the time of the new moon (the November election) and placing him in a boat prepared for the purpose, convey him to Memphis (Washington) where he has convenient and agreeable abode, with pleasure grounds and ample space for wholesome exercise. Female companions of his own species are provided for him, the most beautiful that can be found, kept in apartments to which he has access when he wishes. He drinks out of a well or a fountain of clear water for it is not thought right to give him the water of the Nile, which is considered too fattening.... The man from whose herd the divine beast has sprung is the happiest of mortals, and is looked upon with admiration by all people."

The singular resemblance between the process of making a god under the Egyptian regime and that of making an executive under ours must convince us of the essential unity of human nature, and of the wisdom of the result in both cases. Every one must have observed how when a man is duly nominated and elected, even to so humble an office as that of Justice of the Peace, he immediately becomes so learned in the law that he is absolutely never known to err, except in cases in which by virtue of the right of appeal some other equally learned judge has the last guess. The validity and inestimable value of the statesmanship that is certified by a popular election is as sure and steadfast as the Egyptian's hope in immortality through the merits of the bull into which is incarnated the spirit of Osiris. If you doubt the validity of the Egyptian's hope he points you to the bull, and asks, was he not regularly selected?

## Religious Statistics.

At whose instigation has it been that religious statistics have been omitted in the present census? At least they are not being taken in the only mode in which such statistics would be of any value, viz: by asking each person of sufficient age to have a belief of any kind, what his religious belief is. There are indications abroad that the Christians of this country would prefer that no such census should be taken, lest it might disclose earlier than is inevitable the very palpable and visible decline in their strength, which has been going on during the past ten years. When an event occurs which a portion of the community have both an interest and power to bring about, it is natural to ask whether such event is due to their agency. If no religious statistics whatever are to be compiled, we object to the omission. If religious statistics are to be compiled by going to the priests and pastors of various denominations and getting their figures, we object to this as something worse than no statistics at all. The only statistics worth taking would be arrived at by asking every person over ten years of age to state his religious faith as fully as he could do by a single word, whether that word were Christian, Atheist, Spiritualist, Jew, Confucian or Heathen. This certainly is not being done.

## Piety and Sewerage.

Princeton College has had a visitation of the Lord. He seems to have come this time for the purpose of explaining to the reverend faculty and pious students, that he did not care a button for theology, but was working solely in the interests of science and infidelity. Princeton is the college which is watched over by that great philosopher, Dr. McCosh, who was recently made the recipient of an ovation at the hands of the worshipers of Wealth and Fashion in Chicago. It is the college to which the Lord is chiefly indebted for the dispensation of elegant and fashionable Christianity to people of *ton* and of that unsullied and stainless purity of character of which nothing but wealth can afford any guaranty whatever, and of which even wealth, to afford any absolute guaranty, must be inherited. We can readily conceive to what sore straits the omnipresent God would be reduced without Princeton. Whatever homage the creature owes to his creator, the modern American god of good society certainly owes to Princeton. Yet it is over this same Princeton that,

> The angel of Death spread his wings on the blast
> And breathed in the face of his friends, as he past,

so that they had to break up and close their year for fear they would all "on the morrow lie withered and strown." Yea, verily; he not only smote them but he smote them for their ignorance of sewerage. This is unjust. The faculty of Princeton are there to teach Hebrew and Exegesis, not Sewerage. If the Lord had smitten them because they failed to explain to the students how David felt when he uncovered and danced before the ark, it would have been a vindication of theology. But there is nothing in theology which forbids a college president, who is a great metaphysician, from conducting all the refuse matter of the college into a cesspool in a rear lot and then conducting the exhalations from the cesspool back through the pipes into the sleeping rooms of the young men who are "looking to Jesus." There is nothing in the ten commandments which says "Thou shalt not leave thy waste pipes without traps." Nothing in the New Testament requires any one to find out what becomes of rottenness after it gets into the cesspool.

The question we demand an answer to is, What business has the American God of Good Society to go "cahoots" with science and sow the seeds of infidelity in Princeton, by teaching the innocent young students that Hebrew and Exegesis, and even the blood of the Lamb avail nothing against defective sewerage, but that the question of life and death depends on the scientific skill of a plumber? Has Princeton Theology no rights which the Deity is bound to respect? Is it kind to send typhoid and bilious fevers right into the hall of learning where alone the knowledge of the True God is revealed, and leave "Bob" Ingersoll as stalwart as the Colossus of Rhodes? What is a special Providence for, any way, if the principles of physical science, those gross laws of chemistry, are to prevail over the just expectations of vital piety?

## Excellent Tests.

Mrs. A. T. Anderson, of St. Louis, Mo., lately paid a visit to Mrs. Simpson of this city, No. 24 Ogden avenue, and received some remarkable tests. While the medium was temporarily absent from the room, Mrs. Anderson cleaned two slates thoroughly, bound them tightly together with braid, then sewed the same together in order to render deception or imposition impossible. On Mrs. Simpson's return, she (Mrs. A.) placed the slates under the table, letting the opposite edge be even with the table so that Mrs. S. might just place the tip of her fingers under the slate, the thumb on the top and the hand in full view—the other hand on the top of the table. At once she heard the sound of writing. Three raps designated the writing finished. She drew the slate out on her side of the table, and cut the threads, and found a communication, the letters towards herself, therefore upside down from the medium, and by a scientific exactness, the writing was just the shape of her hand, even a word separated as one finger happened to be apart from the others, giving a singular hint in reference to the laws of magnetism not found in books. Mrs. Anderson requested an explanation of this peculiar manifestation, and the invisibles stated to Mrs. Simpson, that the heat from the hand of Mrs. A. penetrated the slate enabling them to write more easily, and therefore taking the form of the hand that imparted the subtile element requisite for writing.

A lady friend who accompanied Mrs. A. was presented with a peculiar flower, brought, as Ski stated, from a distant country. The lady was an excellent botanist, but found herself in possession of a beautiful flower, the like of which she nor the party present had never seen.

During the séance Ski told Mrs. Anderson that he had communicated on that day to Capt. Pegram in St. Louis, through the mediumship of Mrs. Eldridge, the slate-writing medium, which on inquiry proved correct.

Mrs. A. states that she met a gentleman while here who had the sign and pass-word of Freemasonry given him through the mediumship of Mrs. Simpson, and that she could not possibly have been in possession of that knowledge, being a woman, but the spirits could reach him by this peculiar method of unfolding the secrets of the order, and did so successfully.

## Have the Dead Rights?

It is probably safe to say that of all the professed Spiritualists who die fully accepting the belief, not one quarter have spiritualistic funeral services. At the last moment a minister is called in and administers his cold comfort to the sorrowing friends. Out of numerous instances which have come to my notice, was one of a refined and cultivated lady who for many years had been an ardent advocate of Spiritualism. After a painful sickness, she passed on, leaving the legacy of a noble life of charitable words and deeds to her children. Every member of her large family was liberal and outside of the churches, except one who was leaning churchwise, and hence more zealous than a real member. This one was determined to have a fashionable minister, and all the others desired to conform to their mother's known wishes. Not agreeing, a compromise was made by their accepting a Universalist minister. He failing to come, the single recreant member called in his minister, who gave a discourse on the necessity of the blood of Christ and belief in him for salvation, and as the deceased did not believe, they had the satisfaction of inferring that the mother who had given their life for them, was irrevocably consigned to the tortures of hell!

Did they gain a higher social standing in the community for this cowardly yielding to popular favor? On the contrary the very church members they sought to please, despised the recreancy to principle.

If there is any thing on earth which should be held sacred, it is the last request of the dying. Especially is it ungrateful, after a life of noble purposes, and in opposition to the churches, to have a preacher intrude at the last moment, begging repentance, with the incomprehensible cheek and assurance of a mountebank, and after death has silenced the mortal tongue, and made reply impossible, stand up and consign the departed to perdition!

If a belief is good enough to live by, it is good enough to die by. That is the test of of religion. The churches say that the beauty of their religion is the consolation it affords at the final hour to the mourning friends. Spiritualism has still greater consolation, yet at the final hour the old religion is invoked, as though the former had no existence.

If a spiritual service cannot be given a departed Spiritualist, it were better to have no service at all than an orthodox sermon. Especially is this true when the deceased has requested that no minister be employed. If the spirit be regarded as still living and knowing, it would seem impossible for children or friends to disobey positively expressed wishes, and their doing so is evidence of moral obliquity and cowardice.

H. T.

## Dr. S. J. Dickson.

The recent development of the power to heal the sick has been one of the most striking as well as beneficent characteristics attending modern Spiritualism. Tens of thousands scattered over the country possess the healing gift in greater or less degree, and innumerable well attested cures are on record, fully as marvelous as any recorded in the New Testament. One of the most successful healers we have ever met, is Dr. S. J. Dickson, whose home is at Blue Island, Cook County, Illinois, some fifteen miles southwest of Chicago. Dr. Dickson is a perfect specimen of health, about thirty-seven years of age probably, and possessing all the mental and physical qualities needed to fill our idea of a healer. He has possessed the gift from childhood and, while attending to other business, has cured hundreds of afflicted people. About three years since he yielded to what seemed the earnest desire of the Spirit-world and gave his whole time to healing, since which his record of remarkable cures, is probably unsurpassed by that of any other operator in the country. Cancers, tumors, consumption and nearly every disease to which man is subject, yield, it is said, to his magic touch. The Doctor is a gentleman of education and refinement, a man who will do credit to the profession and whose reputation is sure to become national despite his retiring nature and unobtrusive quiet way of prosecuting his calling. He has thus far never visited a locality without first being sent for, and once there, he has immediately found his time fully occupied.

## I. S Kalloch.

I. S. Kalloch's Jehovistic club of San Francisco, sometimes called a Baptist church, has met and declared their dear brother, the adulterous sire, and their other dear brother, the reverend murdering son, to be worthy of their sympathy; and that especially their beloved pastor, the wandering Don Juan, of the immersionist gospel, is a pure and holy man after God's own heart, except, perhaps, in the matter of one or two Uriahs. If the last reservation was made at all it was made mentally. It is singular that the poor infatuated, silly people who get up such resolutions do not see that the time is long since past in which the endorsement of a church of any kind is any shield from the charge of immorality or criminality. Such endorsements only cause the church to be defined as an organization for shielding and petting the good looking and attractive perpetrators of crime. It is the lingering remnant of the old-fashioned benefit of clergy, by means of which, until a century ago, it had only been necessary for sixteen centuries, for a criminal to show that he was a priest and he was forthwith turned over to the spiritual courts to receive in lieu of hanging, such holy admonitions as would inure to the peace of his soul. Slowly we are emerging from the dark ages. Little faith as we have in hanging, we are not sure that civilization would be retarded much by awarding to the younger reverend Kalloch the same length of rope as would be given to less fortunately situated criminals.

### Henry Slade in Chicago.

The excitement of the three political conventions lately held in this city, had hardly spent its force ere another event occurred, which, though less noisy, was of more profound and vital interest to thousands who are trying to solve the problem of a future life. Henry Slade, whose name is familiar to reading people the world over, arrived in town on his return trip around the world, and quietly established himself in spacious apartments at 481 West Washington street near Union Park, one of the pleasantest and most eligible locations to be found. Soon after arriving he, as do all first-class, well-developed mediums who do not fear to have their claims tested, called at the JOURNAL office and extended a cordial invitation for us to witness the manifestations occurring in his presence, as often as our duties would permit during his stay in the city.

On Friday evening, the 17th, Mr. Slade spent the evening at our residence, and though suffering severely from nervous prostration and marked symptoms of a return of his old paralytic trouble, he was yet able to give some evidences of the power he possesses.

On Monday, the 21st, we had a most satisfactory sitting with him at his own rooms. We carried with us two new slates bearing our private mark. Laying them upon the table, Mr. Slade, after a few minor manifestations had taken place, dropped a tiny bit of pencil upon one, and placed the other over it; the medium being seated at one side of a common black walnut table, the writer at another corner, and Mrs. B. the opposite side from the medium; the slates enclosing the bit of pencil were now grasped by the medium with his right hand and placed upon our left shoulder, his left hand being held on top of the table by Mrs. B. and ourself. Almost immediately sounds of writing within the slates were heard by all present, and in less than a minute the slates were opened on the table, and the following message was found covering the surface of one of the slates and being, in part, a reply to a question just asked:

> Mrs. B. can be a good medium, but it would take much time for her to develop. We want Col. B. to come here very soon again and we will show him more things than he has dreamt of. We will be more able to work, as the power will be more developed. (Signed) A. P. S.

Although the slates were handled by Mr. Slade in the manner above stated, the test of independent writing could not have been more satisfactory to us. Want of time and space prevents further elaboration in this paper.

A sentence was also written on one of our slates while held by us under the table, and in perfect contact therewith, both the medium's hands being held on top of the table in full view. Under proof conditions a hand other than Mr. Slade's, touched both our own and Mrs. B's., and the latter's watch was taken from her pocket and placed in her hand. Suddenly the medium declared he saw the spirit Owasso, a name familiar to all who have met Mr. Slade, behind our chair, and immediately the chair and sitter weighing 160 pounds, were moved several inches. Many other phenomena of minor importance took place. During Mr. Slade's stay we shall have a number of sittings and hope to be able to give our readers an account of something out of the common order.

While in Springfield, Illinois, Mr. Slade gave a sitting to the editor of the *Daily Illinois State Register*, who published a full account thereof in his paper from which we make the following extract:

> ....Dr. Slade announced to the reporter that he would try an experiment in which he had been successful only once before. He would ascertain whether the spirit or spirits would communicate with the reporter on paper. Notice by rapping was given by the spirits that they would comply with the request. Accordingly, a half sheet of paper and a lead pencil were placed on the surface of a slate, and the slate put into the lap of the reporter. Strange to say, there followed commotion under the table and a casting away of the lead pencil, whereupon the medium said that he was impressed to the effect that the spirit desired pen and ink instead of the pencil. Thereupon, a large inkstand was placed between the feet of the reporter and a steel pen put on top of the half sheet of paper that rested on the slate in the reporter's lap. In a moment, the reporter felt distinctly the movement of what he thought to be a hand moving from the inkstand between his feet on the floor to the sheet of paper in his lap, and also the movement [illegible] in writing with a pen. There was, [illegible] a pressure on the slate as if to hold the paper steady when writing. The following message, in ink, in a hand-writing clearly recognized by the reporter, was the result:
>
> Dear Friend George: You have placed this before me to see if I would be able to write. You see I am able to accomplish it. We can use the slates better.
>
> Hold fast to the truth, as truth is holy and divine. Ever your friend. G. P. D.

Though the writer of the above does not so state, we presume the medium's hands were both in view during the experiment. As Mr. Slade's stay in town may be limited, and his time much occupied, those who desire to pursue their investigations with his aid, should make arrangements at once.

A new edition of Vol. 1, of Mrs. Maria M. King's "Principles of Nature," is to be issued immediately. The second edition is about exhausted.

### Indian Rain Makers.

It has been frequently asserted that there are Indians who possess the power to cause rain, when they so desire. In reference thereto the Cherokee *Advocate* says:

"Speaking of rain-makers among our people and the Creeks, they had them in all the tribes. Many years ago we were returning home from a journey, and at the ford of the Illinois River, seven miles from town, we found a large gathering of Creek Indians, those that then lived below Park Hill. They were in gay attire. Some of our people were present, who informed us that they had gathered for the purpose of 'making it rain.' We halted to see what next. Two elderly men retired a short distance, and they appeared to be mumbling prayers, we presume conjuring is the name for it, but after some time a fire was made on the bank, when these two conjurers gave an order and a young man plunged into the river; the river was very deep, and when he came up he had a blue cat-fish in his hand, which was taken by one of the two old men and thrown into the fire. There was profound stillness while the fish was being consumed. There was more mumbling and other strange ceremonies going on when we resumed our journey. It rained that night."

### Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

George P. Colby is doing a good work in Minnesota. He gives many excellent tests.

Mr. and Mrs. Thos. Gales Forster and Mrs. Hollis-Billing, are located at 307 West 48th street, New York.

The *Vaccination Inquirer and Health Review*, published in London, Eng., comes regularly to hand. It contains much valuable information.

Those subscribers who are compelled to forward us stamps, will confer a favor by sending those of the denomination of one and two cents only, instead of three.

We have received a neatly printed pamphlet of the "Principles, Constitution and By-Laws" of the First Association of Spiritualists of Philadelphia. It is very convenient for reference.

Bishop A. Beals lectured for the Spiritualist society, in Mr. Smith's Grove, at Sugar Island, Ill., on last Sunday. Quite a large number attended. He will lecture at the same place next Sunday.

We have received from Arthur P. Schmidt, 140 Tremont street, Boston, some choice music—"Spirit of the Night;" "O Paradise;" "In Our Boat;" ect. Also, Litolff's Musical World, a monthly magazine of new compositions for the piano forte. Edited by Clemens Schultze; price $2 50 per annum.

W. C. of Fredonia, Kan., writes: "We have had Dr. Sanford with us twice this spring and summer. The Doctor is an eloquent and logical speaker, and from my limited knowledge, I consider him an excellent medium. He gave us some very fine tests. He deserves better success than he is having. We look for Mrs. C. Fannie Allyn here this fall.

Mr. Alfred Ward, Salt Lake City, Utah, who has for some years past been agent for and had copies of the JOURNAL on sale, weekly, has moved to Denver, Colorado, and his successor will be Mr. William Harris, Salt Lake City, who will have the JOURNAL weekly for sale and take orders for same.

Nearly twenty years ago, at Chagrin Falls, Ohio, Prof. Denton held a discussion with James A. Garfield, the Republican nominee for President: the subject discussed was the "Origin of Life," we believe, and Bro. Denton says his antagonist was the most able one he ever met. Gen. Garfield was a deeply interested attendant upon Prof. Denton's lectures in Washington last winter.

The First Association of Spiritualists of Philadelphia, are to hold a camp meeting at Neshaminy Falls Grove, beginning July 18th and continuing to August 16th. All mediums are invited to be present, and though no offer can be made of a fixed payment for services, they will be allowed to hold séances and make charges therefor, subject to the rules of the camp. Those desiring information in regard to making arrangements for accommodations, etc., should address Edward S. Wheeler, Secretary of the First Association of Spiritualists, 716 North Eighth street, Philadelphia, Pa.

We regret to learn that Capt. E. V. Wilson, the veteran worker in the cause of Spiritualism, is quite unwell and unable to fill his engagements. His physicians state that he is suffering from emphyseme of both lungs, dilatation of the heart, usual stasis and consequent dropsy, rendering him unable for an indefinite time to pursue his labors in the lecture field. At present he is unable to answer the letters of his many correspondents. He now thinks that if his health permits him to again enter the lecture field, that he will try a change of climate, and will therefore consider propositions on the route to the Pacific coast. Address him at Lombard, Ill.

Mr. J. B. French, of Clyde, O., was in the city last week in attendance upon the meeting of the National Association of Nurserymen. He went from here to the Sturgis, Mich., meeting. Mr. French is one of the most effective speakers in our ranks; of late years he has been closely occupied in his private business, but the public demands on his time have never ceased and he is sent for far and near to conduct funeral services; though declining to accept lecture engagements at any distance from home he has continued to speak occasionally. He is, we are glad to learn, contemplating a trip to the New England camp meetings this summer where our eastern friends will have an opportunity to make his acquaintance.

### "Hark, 'Tis the Amazon Drum."

To the Editor of the Religio-Philosophical Journal:

DEAR SIR:—Under this startling title, H. Mann writes in your JOURNAL of June 12th, and opens his article by saying: "Mrs Matilda Joslyn Gage, in a recent number of her paper, announces that if the Republican National convention now in session at Chicago shall not insert a plank in its platform advocating woman suffrage, while there may be ladies whose sentiments are too inert for immediate action, yet she, Matilda J., is for immediate gore."

I turn to the *National Citizen and Ballot Box*, of which Mrs. Gage is editor, and find her language as follows; speaking of the National political conventions, Republican, and others, she says:

"The air is full of mutterings of a coming storm. God grant it may end in peace, provided that peace be on a just basis. But a lasting peace must sometimes be fought for. . . . The sword has proved the king of the white and the black man's political heaven, and it may yet be required to open the doors to woman. . . . Slowly woman is preparing for what may come."

If Mr. Mann had been manly enough to quote Mrs. Gage's own words the folly and falsity of his talk about "immediate gore." would have been apparent. The earnest suggestion of a thoughtful woman as to what may be the results of injustice, is far different from his presentation of the matter.

The National Woman Suffrage Association sent delegates to the Republican convention at Chicago, and will send them to the Democratic convention at Cincinnati, asking for a woman-suffrage plank in their platform. These delegates were courteously treated by the Republicans, and doubtless will be by the Democrats, but their request was not granted. They, perhaps, hardly expected it would be, but to make it is well, and is a good way to awaken thought on an important matter.

The rest of Mr. Mann's article is inconsequent, and is made even more so by his misstatement on the start. He had no argument against the equality of woman in political life, and ridicule is apt to come in where argument is lacking. I am glad to know that the great body of Spiritualists are woman-suffragists. Mr. Mann had no faith even in "a government of the people for the people and by the people;" but says: "Universal suffrage is vastly like Ingersoll's idea of prayer:

"It has a fool at the bottom of it, a vacuum at the top of it, and a lie running between to keep up the connection." If Mr. Mann is so faithless of a Republican government, and of the good old Jeffersonian idea of Democracy and the rights of man, suppose he tries Russia, with its despotism, and its Nihilism as result and outcome thereof.

Our government is imperfect, it does not yet reach to justice for woman, but it is tending to the right, has the *idea* of equality, and is, with all its faults, the best in the world, because the most just. The *infidelity to humanity* revealed in this poor sneer at universal suffrage, is not a proof of thought or heart. Let us lift up and educate the people, inspire them with faith and reverence for right and justice, see that all, irrespective of race or sex, have equal rights, and so help our nation's peace and true greatness.

June 15, 1880. G. B. STEBBINS.

## Business Notices.

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*WEST BLUE MOUND, Wis., March 8th, 1879.*

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Yours truly,
MRS. S. STAGNER.

### Meeting at East Trumbull, Ohio.

There will be a two days' spiritual grove meeting in East Trumbull, Ohio, July 10th and 11th, 1880. Mrs. H. Morse and O. P. Kellogg will be the principal speakers. Others are expected. All are cordially invited to attend.

CHARLES HORTON.

### Spiritual Meeting in Kansas.

The Spiritualists of the Solomon Valley, Kansas, will hold a ten days' meeting at Mortimer Grove, one mile north of Delphos, Ottawa Co., Kansas, commencing August 8th, and closing on the 23rd. Excursion tickets can be had on the railroad from Topeka, Salina, Washington, Kirwin, Kansas, and all intermediate stations. The cars will stop near the camp ground. Speakers, mediums or singers who can be with us please inform us at once. Meals furnished on the ground for all who wish. Let all who wish to see this beautiful valley, be with us.

JOY N. BLANCHARD, Committee.

### Camp Meeting in New York.

The Camp Meeting of the Spiritualists of Western New York, will be held on the grounds of the Cassadaga Lake Free Association, commencing on the 6th of Aug., 1880, and continuing till the 30th.

The speakers engaged are O. P. Kellogg of Ohio, Mrs. Pearsall of Michigan, Judge McCormick of Pennsylvania, Mrs. Watson of Titusville, Pa., (for the third and fourth Sunday of the meeting); Frank Ripley the noted test medium (for the last week of the meeting. Messrs. Coville, Stebbins and H. H. Brown and others are expected.

Materializing and other test mediums will be with us during the meeting. The grounds are beautifully situated on an island in Cassadaga lake, in Chautauqua Co., N. Y., on the railroad leading from Dunkirk, N. Y., to Warren, Pa., easy of access. The steamer Water Lily will make regular trips from the village to the grounds, also making pleasure trips around the lake. Arrangements are made for board at 75 cents and $1.00 per day. All are cordially invited to attend and get news from their friends over the river. Come and have a good time.

O. G. CHASE,
Per order of Trustees.

### New England Spiritualists Camp Meeting Association.

New England Spiritualists Camp Meeting Association will hold their Seventh Annual Camp Meeting at Lake Pleasant, Montague, Mass., from July 15th to Sept. 13th, 1880. Reduced fare from [illegible].

Circulars containing full particulars sent on application by J. H. SMITH, Secretary,
[illegible] Springfield, Mass.

### Convention and Camp Meeting of Michigan Liberals.

The Liberals of Michigan will hold a Convention and Camp Meeting on the Fair Grounds, at Lansing, the capital of the State, commencing Saturday, June 26th, and closing Monday, July 5th. The Camp Meeting will extend through the entire time, and will be devoted to social purposes, to the discussion of reformatory and liberal topics, and to a general agitation all along the liberal line. The Convention proper will meet on Saturday, July 3rd, and be in session on Sunday the 4th. Its general work will be the discussion and perfecting of plans for the dissemination of liberal thought, and encouraging the formation of Liberal Leagues. Address,

S. B. McCRACKEN,
Managing Secretary,
Detroit, Mich.

### 4th of July Celebration.

The Spiritualists and the friends of freedom and equal rights of the sexes, of Summit and adjoining counties, Ohio, will meet in Dr. A. Underhill's grove two and a half miles of Akron, on Sunday, July 4th, at 10 A. M., to celebrate the sending forth the Declaration of Political Independence, as well as to declare their views on the subject of limited rights and suffrage. O. P. Kellogg and other speakers are engaged to be present.

A. UNDERHILL, Secretary.

### Spiritual Camp Meeting in Western New York.

The Fourth Annual Camp Meeting at Lily Dale, Cassadaga Lake, Chautauqua Co., N. Y., will commence on Friday, Aug. 13th, 1880, and continue over two Sundays. Prof. Wm. Denton (the geologist and author), Mrs. E. L. Watson, C. Fannie Allyn, Judge McCormick and Lyman C. Howe are engaged as speakers. James G. Clark, the popular vocalist, will furnish the music. Judge McCormick, of Franklin, Pa., will serve as President during the term.

The Dunkirk and Allegany Valley railroad runs past the grounds, and trains stop within about eighty rods of the grounds. Passengers via the Atlantic and Great Western railroad change to the D. and A. V. R. R., at the junction, four miles East from Jamestown, and about thirty miles West from Salamanca. Lily Dale is about 12 miles South from Dunkirk, N. Y., and thirty North from Titusville, Pa., on a direct line of the D. & A. V. R. R.

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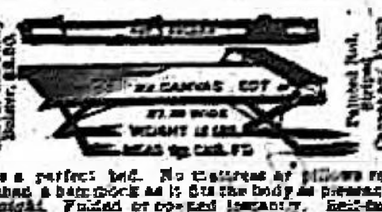

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BY MRS. VERONA COE HOLMES.

Them hollyhocks—down by the creek, there?
An' how did they come there? Lay by
Your bunnit, Miss Johns, for a minute,
An' I'll tell you the how an' the why.
No wonder you ask'd me—'taint often
They grow in the woods—'taint their way;
An' such han'som' ones too, an' so double!
Do lay off your bunnit an' stay.

I always set store by them posies;
Them an' pinys an 'laylocks! No need
For to put on your specks just to see them—
Oh, no! Well, I sent for the seed
Of them hollyhocks, down into Jersey,
To Miss Morris; an' she—well, she wrote
What colors they was, an' how many,
An' sent them along with the note
By mail; an' Dave brought home the letter,
But never no package, an' said
That he "hadn't seed none;" an' directly
He traveled up chamber, to bed.

Next morning I went to the office
An' inquired—but never said boo!
'Bout the facts in the case, when the mail-man
Referred me to Dave—tho' I knew
Dave lied—that was clearer than daylight!
An' I argued the case in my mind;
Should I let on or not to the Deacon?—
That's Father, and Father's inclined
To be rather hard on transgressors;
An' Dave was a "limb"—Well, to save
Further fuss, I determined to settle
The thing independent, with Dave.

But I found him humped up in the kitchen,
A shiverin' and shakin'; and straight
I went for to bilin' up boneset;
An' my lectur—I 'lowed it could wait.

'Twas powerful sickly—that April;
'Pears like 'twas the weather—all day
The sun kept a shinin' an' shinin',
But the wind wouldn't shift ary way;
Just hung in the north—an' the pisin's
Was sharp, and the farmers all round
Was behind with their work; but they spaded
Heaps an' heaps in the buryin' ground.

Well, Davy, he sickened for certain,
An' a week from that sunshiny day,
When I found him crooked up in the kitchen,
The Doctor—he said, goin' away,
"I've done all I can, Mrs. Wixom;
'Tis the will of the Lord—let us bow
To that will"—then he chirruped and whistled
To his horse, and rode off; and somehow
There wasn't no sun in the heavens,
An' no sky, any more—an' I stood
A clingin', both hands to the door jamb
An' lit off the faint. When I could,
I crept back, shaky like, and found Davy
Asleep—and his face was that white,
An' that thin an' that strange; no mistakin'
Them signs. Ah, the Doctor was right!

I'd been brought up proper strict, an' the Deacon
Was strong on "original sin,"
An' 'lection, an' wrath, an' the judgment,
An' man's teetotal badness within;
An' the terrible fate of the sinner;
An' it went through my brain, like a flame,
That Dave mus'nt "enter the valley"
With that lie on his soul! At that same
Solemn moment he woke, and I nursed him
A little—then whispered: "Indeed,
My dear boy, 'twould be right to tell mother
What you did with the hollyhock seed."

Then I waited, an' Davy he lay there
With his eyes like two stars; an' I knew
That he understood all; then he answered,
In a style that was Dave's, through and through,
An' his face it looked hard and determined,
An' he puckered his forehead an'—well,
All he said was: "Don't bother me askin',
For, Miss Mother, I never will tell."
An' he wouldn't an' didn't. "What followed?"
Why, he slept through the night, off an' on,
An' Father an' I watched; an' at sunrise
He smiled, happy like, an' was gone!"

Most stories end here: heaped an' kivered
With sod, every grave has the look
Of that one little furrin word "*Finis*,"
Set sharp at the end of the book.

But I haven't come round to the posies,
Nor the *how* nor the *why*. Now the rest
You must take at its worth. I was worried,
Clean down at the mouth, an' distrest.
Could it be with that smile on, that Davy
Had gone into torment? Again,
What else could I hope for? The Scripture
Spoke sharp on that subject, an' plain,
I was wretched, an' Father rebuked me
For doubtin'. Not once in my life
Had I doubted; alas! 'twas believin'
That cut at my heart like a knife.

Well, that year passed away, an' the next one;
An' last spring we concluded to go
Down to Boston, to see sister Hanner.
An' that Boston, you probably know,
Is just crowded with people believen'
In "Sperrits." And Hanner was one,
Unbeknown to her brother, the Deacon,
An' to me. An' she never let on;
Not no word on that pint. But, one evenin'
They'd a caller—a little chinned man,
With long hair, parted straight down the middle;
An' when he'd set down he began,
Lofty like, talking "Sperrit" to Hanner,
An' out it all came. 'Twas a shock!
But the Deacon braced up, stern and solemn
As the face of the meetin'-house clock.
Then he glanced off down-street, through the window,
Unconcerned-like, an' studied the signs.
An' that man took a cramp, seized a pencil,
An' scratched off some queer lookin' lines
On this paper—well, yes,—thought I'd keep it;
No harm,—then he fetched it a cuff
With his hand, tossed it over to Hanner,
An' pinted to me; 'twas enough
To make a dog smile, but that Hanner,
Looked grave, an' her husband set so—
Open-mouthed an' big-eyed an' that earnest,
A drinking it in. 'Twas a show!

Then Hanner, she brought me the paper
An' I held it close shut in my hand,
While that "mejum" jabbered his "Injun"
An' his—well, let it pass. I had planned
Not to open that note in a hurry;
An' I didn't that night. But it took
My breath back when I read it next morning;
*For the writin' was Davy's!* the crook
Of his broken-backed D's I remembered—
All the queer little pot-hooks said,—"Go
Down the path to the creek and, Miss Mother,
You'll find out what you wanted to know!"
Signed "Your Dave." 'Twas just like him, the darling!
An' I cried some; an' then I was beat
When I saw my name, "Mrs. Ann Wixom,"
On the opposite side of the sheet.

When we got home again, it was summer;
An' only last Sunday I went
Down the path to the creek, as he told me,
Just to see what the little chap meant;
An' there, where the boys went in swimmin',
All about on the bank, in full blow,
Big an' tall an' so han'some an' double,
Stood them hollyhocks! Well, you may know
I felt queer; an' I thought it all over,
An' remembered that Davy was bid
Not to go in there swimmin' that April;
But it seems spite of all, that he did!
An' that day, coming home from the office,
'Cross the woods, he'd went in; an' that seed
He'd just lost, an' he never would own it,
Knowin' that would betray him. Indeed,
I set down there a-thinkin' an' thinkin',
An' somehow I kinder believed
That 'twas Dave, sure enough, that had written,
Seein' how I had been worried and grieved.

I haint changed my faith, an' my standin'
Is good in the church; yet 'twas kind
Now, an' thoughtful, in some one to write me,
Just to take that weight off from my mind.
An' I've planned to lift some of them posies;
An' to show my forgiveness to Dave,
I'll just plant 'em, the fairest and brightest,
All about on a naughty boy's grave.

*Published by request.

## WINCHESTER GHOSTS.

### A Dead Man Appears at a Window—The Mysterious Figures Seen by Many Persons—Excitement in the Town.

(The Boston Courier.)

Winchester, as many of the readers of the *Courier* are aware, is a beautiful rural town on the Lowell Railroad, eight miles distant from Boston. It is the country home of some of the prominent business men of this city, who find in its charming scenery a pleasant relief from the marble and granite blocks by which they are surrounded during their busy hours, and in its quiet and retired position the rest so much needed after a day of perplexity and toil. A more lovely spot is not to be found anywhere in the beautiful suburbs of Boston. So orderly and discreet are its inhabitants that it is seldom that any disturbing element intrudes itself upon their notice, and when it does it is received with the consideration which its importance merits, and, be it natural or supernatural, is investigated with that strict judicial impartiality which always attends the inquiries of intelligent men and women.

Quite recently a ripple of excitement has disturbed the even surface of Winchester society, caused by the appearance of a singular and mysterious phenomenon, which has thus far baffled all attempts made to satisfactorily solve it. It has been witnessed by large numbers of people for months past at all hours of the day and night, was seen by the writer plainly and distinctly on Friday last, and can undoubtedly be seen to-day by any one who will take the trouble to inspect it. The location of the mystery is in a house on Hancock street, a short street running from Washington street to Highland avenue, and on which there are but few houses, two of them occupied, and two empty, unless the apparitions to be seen in one can be called occupants. This house is two stories high, contains ten rooms lighted by large four-pane windows, is pleasantly situated about halfway up the street, and has a front yard enclosed by a picket fence. Although the house has not been occupied for about eight months it is clean and fresh looking, and just such a place as one would choose for a comfortable and cheerful residence. Two large bay windows look from the parlor and front chamber into the street, and a front door with glass panels communicates with a hall in which there is a stairway leading to a hall in the second story. In this hall is a large window with four panes of glass, one of which contains a small round hole, apparently made by a pistol or rifle ball, although there is no mark in the hall to indicate that a shot had been fired from the outside. This window also looks into the street, and affords an excellent view of the house of a Mr. Stone on the opposite side of the street and about fifty yards further up. Directly opposite is a large vacant lot, and beyond this, on Webster street, is the elegant residence of a retired sea captain, one of Winchester's most intelligent and respected citizens. The distance between the two houses is about 300 feet. The house described above has been occupied by two tenants since its completion about eighteen months since, but for eight months has been empty. One morning, about six months ago, the Captain, while looking out of a back window in the second story of his house, was surprised to see the figure of a man standing at the hall window of the unoccupied house, looking up the street towards the Stone house. Assuming that it was some one looking at the house with the intention of renting it, and pleased with the prospect of having a neighbor, he gave the matter no further concern till the next morning, when looking out of the same window, he saw the same man standing at the same window and looking in the same direction. The sameness was not pleasing, and he began to wonder what it could all mean. The next day on looking out he was confronted by precisely the same sight, and as it was growing surprisingly perplexing, he felt justified in using a powerful field glass to investigate the fixedness of purpose which animated this apparently inanimate figure. The glass served to bring the object out into bolder relief, and satisfy him that it was no human form at the window. Day after day, at all hours, the same sight was seen, sometimes more distinctly than at others, and by moonlight as plainly as by sunlight. Gradually the lower extremities faded out from the lower left hand pane, at which they had heretofore appeared, leaving merely a half-length figure distinctly visible at the upper pane. In place of lower extremities, the full length figure of a man gradually developed at the right hand side of the pane, merely the back profile being visible, the front being obscured by the sash dividing the glass. This figure, like the first, was apparently gazing up the street. When first seen, the half-length figure wore the regulation infantry cap of the United States soldier, but at times this was exchanged for the slouched hat of the cavalryman. Sometimes the figure would appear at the window with a well-defined collar on, at other times the collar would be discarded and a stock or the bare neck would be visible. One day the Captain, who by this time had become intensely interested in watching his two uncanny neighbors, was surprised to see that the upper one had made a complete change in its position, and was looking down the street as intently as it had hitherto looked up. And in this position it has continued ever since.

The Captain was now more than ever on the alert for new developments, and his curiosity was rewarded about a month ago by the appearance at the lower right hand pane of the same window of a table, covered with a white tablecloth, at which were seated a man and a woman, the former distinct and well-defined, but the latter rather obscure and difficult to distinguish at times, though it has been seen clearly and distinctly without the aid of a glass. The man is gazing up the street and the woman down. He wears a cap, and bears a striking resemblance to the half-length figure. These three tableaux, if such they can be called, are so perfect in all their details as to require no stretch of the imagination to supply missing parts, nor is the illusion destroyed by the use of a powerful field glass or telescope. This only serve to add to the wonderfully realistic effect produced on the naked eye.

There remains but one more pane to be described, and from the Captain's house there is nothing unusual to be seen in that. But it must not be inferred that this pane is without its occupant. From the second story of a room in Mr. Stone's house the pale, ghostly and haggard face of an old man can be seen looking down the street. The profile is Jewish in its outlines, and the head only the front part of which can be seen, is slightly bowed, as though in a devotional attitude. The Stone family have been so annoyed by being daily confronted by this ghastly face that Mrs. Stone, hoping it might be occasioned by particles of dust on the glass, went into the house, and carefully wiped the offending pane, but without producing the desired result, as the old man, viewed from her house, was as repellent in appearance as ever. She is positive that on several occasions she has seen the head move. The family has also been much annoyed by the constant ringing of their door-bell, a very difficult bell to ring, and so far they have been unable to detect the cause. It is only a few nights since one of the young lady members of the family, hearing their large Newfoundland dog barking in the back yard, went out to quiet him. She followed him some distance, when a man suddenly appeared before her, waving above his head a white tablecloth. She turned and hurried toward the house, followed by the man, who, as she reached the door, disappeared as suddenly and mysteriously as he had appeared.

These facts coming to the knowledge of a *Courier* representative, he visited the locality on Friday, accompanied by a prominent resident of Winchester, who kindly afforded him every facility for a thorough investigation of the mystery. The figures were seen as described, from the houses of the Captain and Mr. Stone. The haunted house was inspected, the mysterious hall and window were examined, neither of which offered any clew as to the origin of what had a few moments before been so distinctly seen. The glass in the window was found to be of a cheap kind, containing many flaws, but no figures were visible. The presence of a gentleman at the window did not interfere with the writer's view of the phenomenon, and he really appeared an animate member of the ghostly party. By changing the positions of the upper and lower sashes the apparitions disappeared, but they immediately resumed their places on the sashes being properly arranged. Neither is anything peculiar to be seen at the windows as viewed from the street or the vacant lot opposite, the only position for a perfect view being from the houses described, more particularly at the Captain's.

A gentleman who was at one time a prominent member of the Baptist denomination, and a deacon of his church, but who has turned his attention to Spiritualism, visited the house a few days ago from his home in a neighboring city, in obedience, as he believed, to a communication received from a prominent physician, long since dead, whose spirit directed him to make an investigation of certain spiritual manifestations which it was said the house would afford. The deacon, who is a gentleman of unblemished reputation and great intelligence, was much surprised at what he saw from the Captain's house, and he has expressed the determination to endeavor to solve the mystery by a séance to be held in the house, in accordance with the instructions received from the spirit world. A rather singular fact which should be mentioned in this connection is, that the construcion of the haunted house was begun about two years ago by a man named Parks. When it was half completed he was killed by an accident on the Lowell Railroad, and through some technicality his widow lost the house and all the money that had been paid on it. The Captain, who was well acquainted with Parks, recognizes the half-length figure as his exact counterpart, even to the soldier's cap on its head, which is just such a one as Parks used to wear. Another story is that many years ago a woman was massacred by Indians near this spot, and some go so far as to assert that this is the woman who sits at the table with the man in the hall.

The facts given above have until within a few days been carefully kept from the general public by the persons interested, as they did not wish to be made the victims of a morbid curiosity, and to have their houses invaded by an army of ghost-seers. The revelation made by the deacon who gained his information, as he claims, from the spirit world, and the disclosures made by certain individuals who have been privileged with a view of this remarkable phenomenon, have created an intense excitement in Winchester, which will undoubtedly extend to remote localities, and continue until a satisfactory solution has been discovered.

## Items from Philadelphia.

To the Editor of the Religio-Philosophical Journal:

When a veteran in the ranks of Spiritualism passes away, many may ask, was it well with him? Did he or she leave behind an exemplification of the all-sufficiency of our angel faith? I am happy to say that I am again able to bear testimony in the affirmative of this question. Elizabeth Gifford, beloved wife of John Gifford, passed to the higher life May 11th, 1880, aged 74 years. In the early years of her life, Mrs. Gifford was a consistent member of the Christian church. More than 25 years ago she was attracted by the tiny raps of Spiritualism, and being of an inquiring mind, soon found a basis upon which to rest her belief. She espoused the new faith with true womanly courage, and lived an exemplary Spiritualist the remainder of her long life. It is true that her life was not all sunshine; her faith was unpopular with many of her friends, some of whom may have withdrawn their sympathy. Age brought its train of infirmities, yet amid all, her mind was ever cheerful, her heart warm, and her faith in spirit presence undaunted. She had kindness and charity for all, and the last act of her life (which may have hastened her departure) was to visit a family in distress in Germantown; coming home she felt greatly fatigued, and in a week after entered into her heavenly rest.

Ah no! not gone to rest,
But to angelic labor,
Where heart unites with heart,
And each, to each is neighbor.

During the last five years, Mrs. Gifford was through sickness, on several occasions at the edge of the river, and each time ready, and longing to pass over. Spirit voices were familiar to her, and their divine teachings were the practice of her daily life. It was her desire to have a spiritual funeral; the sombre, doleful refrains of orthodoxy were to her an abhorrence. Mrs. E. L. Watson of Titusville, Pa., delivered the funeral oration. The pathetic eloquence of this inspirational speaker on this occasion, will be long remembered by her tearful listeners, many of whom felt as though she had pushed ajar the flower-encircled gate of the celestial city, and allowed some of its glory to escape to ravish the heart of the weary pilgrim on the uphill way of life.

It is said that many of the early Christians who had Jesus and his apostles for their teachers, became so filled with the joyful anticipations of another life, as to become quite reckless and unconcerned about this, many of them even triumphing, as they were cast into the dens of wild beasts, feeling assured that the day of their deliverance was at hand. In all probability much of this is true, for in no age of this world was the proof of immortal life so palpably demonstrated as in the early Christian era. Judaism was at this period a dark thralldom; the Sadducees were rampant materialists; the Pharisees were priest-ridden and bloated bigots—the former denying the resurrection from the dead; the latter believed in a future bodily resurrection. Both parties were the enemies of progressive thought, and the bitter opponents of Jesus. Josephus relates it as an ancient superstition that sages and prophets, to prepare them for their mission, sought retirement in solitary places, from whence they came forth to declare the truth to the people. Thus, it was with John and Jesus; they came forth from this wilderness with their new gospel, and what did they teach? One God, spiritually present in all, with all and through all, the brotherhood of the race, and love to the neighbor, as the ground work of moral and spiritual excellence. Jesus informed the Jews that he was a man who taught them the truth, and labored to impress them with the nearness of the spiritual world, and wept when he found them so hard hearted. "Oh! Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not." Many, however, received his divine teaching, became spiritually illuminated, and lived a life of daily consecration. To all such, death was but a door opening to eternal life. The afflatus of this new gospel rushed along with great rapidity. The priests took the alarm, and with the work of an inquisition, too horrible for civilized utterance, began to crush out the new truths, but they left the roots in the ground, and when Luther burned the Pope's bull, they began to sprout, and gradually the rubbish was cleared away. Now, free science, popular education, and untrammelled thought, have electrified with new life the dormant truths that Jesus taught, and that sages sought to give to the world ages ago.

Thank God, this time they have come to stay; priests no longer rule, heaven and earth are joined, men and angels walk hand in hand, the grave has lost its victory, and death his sting; and we who have been taught that death is the curse of sin, now find that a spiritual life is the real home of man, and they who are taught at the feet of angels, must have, as a consequence, a longing for "Home, sweet home."

As an item of news, I would say that the lecture season of the First Society closed with the last Sunday in May. Mrs. Watson giving the closing lectures to full houses—The camp-meeting of Neshaminy Falls Grove will commence July the 18th. Compared with last year, more than double the number of cottage tents have been taken, and weather permitting, we will have a glorious time.

Dr. Peebles, the pilgrim, as a kind of missionary occupied the rostrum of the 1st Society the first Sunday in June, and probably will for the balance of the month; some of his lectures are new. The spirits predict for him a third journey round the world.

W. J. Colville of Boston gave two lectures at the First Society's Hall, June 8th and 9th. First lecture, "The future Republic, as the Spirits View it;" second, answers to questions from the audience. The hall was filled with a select audience, and the medium dealt with the subject in a grand and masterly manner. The only fault that could be found, might be in the too great length of the lectures. While we would not find fault with speakers generally, yet there is some consideration due to an audience on the part of speakers, that it would be well for them to bear in mind, and that is, to stop when they are through with the lecture. This, however, is but a friendly suggestion.

Philadelphia, June 10th. JOHN A. HOOVER.

**Whole** communities may be insane as well as individuals.—*Bishop Butler.*

## Brooklyn, N. Y., Spiritual Fraternity.

A deeply interested audience listened to the very able and instructive lecture of D. M. Cole upon "Inspiration." M. Cole is one of the clearest thinkers that we have in our city, and while we may often differ with him as to his conclusions, his lecture to-night met an answering response from all. It was able, argumentative, and catholic in spirit towards what are deemed sacred books of all nations, and radical in the extreme, in its denial of the plenary inspiration of the Bible, and he showed plainly that such a claim as made by some theologians, and by the Orthodox Christian world, was untenable; that the Bible showed, all through, that it was a human book filled with the imperfections of a common humanity. He showed that other Bibles, the Zend Avesta, the Vedas, and the writings of inspired men in all ages, were believed by those who accepted them, as inspirations.

He referred to the various inconsistencies of the Bible, and answered some of the objections made against its records, and notwithstanding what are termed its obscenity, its scientific errors and contradictions, no book was equal to it, and when illumined by the light of modern Spiritualism, he found many doubtful passages made more clear, and he read it for the truths and records it there unfolded. Each writer was inspired with some truth; if different in degree, it was in consequence of a different receptive power. It would not make a mechanic write a poem or a poet preach; would not make them better, more pure or truthful; it teaches nothing, reveals nothing from the outside, only makes one reach out and perceive his own thoughts, and his well-nigh infinite relations.

What are the lessons of the subject? You are the controller of inspiration for yourself, and for no one else; respect that of others. You have only so much truth as in your condition you can have; it is yours; hold fast to it. What your neighbor has, is his, it is as good as yours. If you find no use for the Bible, doubt not the genuineness of your faith, but whether your condition of moral and spiritual growth, is as high as it might be, ever keep in mind that we all can find in the Bible just what we go to it for. If we are reaching out and aspiring for spiritual things, we find it in the Bible, and so also, if we go to it in a critical or fault-finding mood, what it may reveal to our souls, will be influenced in a measure by our own moral and spiritual condition. To many, it has ever been a source of joy and consolation, an aid and helper to a true life. So it is with the Brahmin and the Mussulman, who find the same incentive to duty in the Vedas and the Koran. Let us accept what finds an answering response in our souls in all the Bibles of the ages, and in the present inspirations that are flowing down to every one who will be receptive to it, from the source of all light, truth and love.

Fred. Haslam was the next speaker, who said: "I have been much interested in the lecture and the able manner in which the speaker has treated the subject, and I fully believe that inspiration is more needed to-day than at any time since the human race was born on this planet, and as our souls reach out to the invisible and Spiritual world, the inspirations come to us through loving messages and wise admonitions, and grand, soul-inspiring revelations, and the nineteenth century is fraught with much which is to lift humanity up to a better and a diviner plane."

Dr. Dumont C. Dake followed. He said: "I have listened with deep attention to the interesting lecture, and am in hearty sympathy with its sound statements, not only as to the inspiration of the past, in every age, and among every nation, but also in the revelations and inspirations of to-day, and among others who are thus inspired, none stand out more proudly prominent than does the Poughkeepsie Seer, Andrew Jackson Davis, and his personal life is typical of the effect upon the individual soul of true inspiration in the good and pure man whose kind fraternal presence is inspiring and ennobling. Let us emulate the virtues of such examples, and our lives will become pure and peaceable."

Jesse Shepard, the medium for so many phases of spirit control, was present and passed through the audience, selecting many who were mediumistic, and stating the different phases of possible development. Mr. Shepard has developing classes both in this city and New York, and marked unfoldments and manifestations are the result. Mr. Shepard gave a concert at Everett Hall in this city, Monday evening, to a delighted audience, and it is proposed to give him a testimonial concert June 22nd, in Fraternity Hall, and all Spiritual associations in the city have been invited to unite with us and to make it a success in every way.

S. B. NICHOLS.

460 Waverly Ave., N. Y.

## Letter from Mrs. Mary Dana Shindler

To the Editor Religio-Philosophical Journal.

Away down here in Texas we have a fine and beautiful city named Galveston. In that city, there resides a noted Methodist minister named G. W. Briggs. I hope the initials do not stand for George Washington. Well, this Rev. Briggs has taken it upon himself to preach against, and thus demolish, the noted infidel, Robert Ingersoll, and the consequence is that he has only succeeded in demolishing himself. Mr. Briggs said that "a law ought to be passed making it high treason against the government, for any one openly to express disbelief of the bible." What is the penalty for high treason? Death! Mr. Briggs said further, that "the skepticism and free-thought of the day ought to be met with the scaffold and the halter." Is it not wonderful that such a divine should be permitted to occupy the principal Methodist pulpit—as I understand he does—of such a city as Galveston? "Mr. Briggs," says the *Waco Telephone*, "has done the cause of true religion much harm, for his intolerant spirit will disgust any right-minded person, whether within or without the pale of the church."

I am glad to see the secular papers rebuking such an exhibition of intolerance. The Austin *Statesman* remarks: "The lecturer seems to have contented himself with personal comments (*argumentum ad hominum*) on the life, character and garbled utterances of the distinguished infidel, without in any very formidable manner attacking the great body of argument contained in Ingersoll's published works. The most pretentious and finished passage in Mr. Brigg's lecture, is an almost literal transcript of the most eloquent paragraph in Daniel Webster's great argument in the Girard will case. Certainly, if a man wants to borrow pure language, he can go to no more respectable source; but we question the morality of the proceeding under any circumstances. In our opinion the pulpit is responsible for such men as Ingersoll. The average preacher is a prolific cause of infidelity, and the utterances of clerical stupidity and intolerance have raised up men like Ingersoll, who echo the prayer of Voltaire, "that the time may come when the last king will be strangled with the entrails of the last priest."

The philippic of Mr. Briggs against Mr. Ingersoll has only recoiled upon himself.

You have doubtless heard of Bell county, Texas, which has immortalized itself in two opposite directions. Some time ago, Dr. Russell was beaten and lynched in that county, for not being pious enough, and lately two brothers by the name of Dow, were lynched and nearly murdered for being too pious. The latter belong to a band of "perfectionists," and the former to no band at all. Such is life.

The political caldron is beginning to boil in this as in other States, and it behooves all spiritual men and women to invoke the aid of our patriot fathers, who, from their exalted homes in the Spirit-world, still feel an interest in the country whose liberties they bought with their blood, and whose free institutions they founded by their wisdom and patriotism. In the progress of events many of their wise provisions have been turned to base uses; but now the spirit of reform is abroad in the land, and the hosts of heaven are at work for us and in us. Let us work with them peacefully yet earnestly, and with their aid we can redeem our country from the slavery to mammon into which she has fallen. God grant us all that wisdom which cometh from above.

Nacogdoches, Texas.

THE HUMAN RETINA.—In a recent note to the Vienna Academy, Herr Salzer offers an estimate, (based on numeration) of the probable number of optic nerve fibers and of retinal cones in a human eye. The number of the former he supposes to be about 438,000, that of the latter 3,360,000. This gives seven or eight cones for each nerve fiber, supposing all fibers of the optic nerves to be connected with the cones, and equally distributed among them.

## Notes and Extracts.

**Make** your example your leading form of teaching, and let your good living be the chief pillar of your work.

**If there** be any pleasure in contemplating the change called death, it is most decidedly on the side of Spiritualism.

**How** lamentable it is to see men straining after a knowledge of the higher heavens when they are ignorant of that which is in and around themselves.

**Yes**, growth, spiritual growth, is the law to which we must look for strength, and help to remove from earth the cruel rack, and the dungeon's groan.

**The** apparitions and cures at Knock, county Mayo, Ireland, have not ceased, and day by day the locality is more and more thronged by visitors of all classes.

**It** is not the object of the spiritual world alone to set before you accounts of the spirit-spheres, grand orations, and wonderful phenomena. The spirits say to you, plant around you gardens, bearing luscious fruits of kind words and good deeds.

**Spiritualism**, when considered as a religion becomes a proficient teacher. It brings to our minds from the past all that is worth considering and it opens the doors to nature's laboratory and reveals to us present possibilities and future attainments.

**A** musical instrument, however excellent, without a competent performer, is of no use; and a person, though beauteous in form, without loving qualities of mind could never become an agreeable companion, but would freeze the genial flow of soul and become distasteful.

**As an** example of theological terrors Melancthon, in his memoirs of Martin Luther, says that "while he was deeply reflecting on the astonishing instances of the divine vengeance, so great alarm would suddenly affect his whole frame as almost to frighten him to death."

**If** Spiritualism be a philosophy, it requires a philosophical mind to understand it as such; if a religion, then only a moral mind could see religion in it; and if Spiritualism be a science, much earnest study and plodding work in the path of discovery would be needed to make it so.

**The** time will doubtless come when spiritual facts will become so widely known and diffused, that they will compel belief. It becomes us, in the meantime, to concentrate our energies on spiritual development, both by individual labor for the cause, and by frequent séances held under the best conditions.

**The** natural conclusion is that there is an interior force, unseen, never handled, known only through the results seen; and when we ask ourselves what this force is, we receive in response the word "spirit," and the natural conclusion is that spirit is the producing power, and if it is the producer, then it must be first, and the bodies we see are simply results.

**It** is said that the Rajah of Mundi is a devout prince, eager to fulfill the recorded law of Krishna, and even to meet any fresh enactment half way. When a person of wealth shows this disposition, the gods suddenly display quite a personal interest in him, hovering about his premises, and making themselves visible for the purpose of suggesting this or that innovation.

**Every** new truth that has ever been introduced into the world has been met by opponents, men who were anxious to put it down and to stultify its growth forever; every new invention has been treated in a similar manner, until such an astounding array of facts and forces so formidable in the magnitude of their character have presented themselves, that mankind could not do otherwise than accept and believe.

**Morse** became a revelator when he applied electricity to machinery for transmitting intelligence from one station to another. The beginnings were small, but to-day every nation on the globe is united by these connecting wires. So perfect is the system, that you may station yourselves at a given point and hold communion with the whole world; and yet 'tis but a short time since Morse was declared to be insane. But the sequel proves that he was, of all, the most sane.

**Dr. Franklin** ordered that no monument should be put on his grave, but merely the following epitaph on a simple slab; "The body of Benjamin Franklin, printer, like the cover of an old book; its contents torn out, and stript of its lettering and gilding, lies here food for the worms; yet the work itself shall not be lost, for it will, (as he believed) appear once more in a new and more beautiful edition, corrected and amended by the author."

**Jesus** acquired the power to materialize from the atmosphere around him, bread, fish, etc., by his earnest life of aspiration and his great abstemiousness in all things. By prayer and fasting, he subdued the flesh to the spirit, and when at thirty-three years of age, he had completed his victory over earthly things, he could readily, at the moment his body was no more required by him, dematerialize it, so that it was imperceptible, and could not be found in the sepulcher.—*J. W. Colville.*

**We** have come to evil days—days when public men, who stand forth as members of the Christian church, even of the churches called orthodox, hesitate not to carry in the same heart a salvation by faith and a willingness to receive bribes. Among the public men now [1873-4] charged with glaring dishonor, there may be some who can establish innocence; but the awful fact is everywhere confessed that there are thousands of Christians who are getting their salvation by faith and their fortunes by rascality.—*David Swing.*

**The** whole plan of Christian ethics is to impress upon the minds of men that they should be continually thinking about dying. It drives all thoughts of happiness out of the mind. . . . . . . . . Its mission seems to be to make life one continuous stream of forebodings, dreading to go to sleep lest while they slumber, some avenging Nemesis shall come and sever the cord and bear them away they know not whither.

**The** primitive condition of mankind was very rude. They were ignorant and unlettered, and it has been only by slow degrees that they have attained their present position of civilization and culture. The possibility of growth was within, but it remained for time to unfold to a more sublime appearance, the embryo life of their existence, to give them that knowledge and facts that are essential to the discipline of self, which is the very foundation of good government and society itself.

**The** only true idea of a bodily resurrection is that based upon the spiritual philosophy, which teaches the dual condition of man—that there is a material body and a spiritual body. Here we have two bodies, but one spirit. Prior to the change called death, the spirit proper does not occupy the spiritual body *per se*, but is associated with it as the member of a family. The spiritual body is like an overshadowing cloud, enveloping the material body; and is formed out of the emanations which are continually passing out of the material form. These Spiritualized essences nature gathers up and weaves them into the temple the spirit is to occupy after its association with the material has been served. Physical death affects only the material body in the sense of a stoppage in the journey of life. It is really the second birth, of which mention is made in the scriptures, and the exit of the spirit out of the physical body into the spiritual is only the resurrection of a bodily character man will ever know. *T. Starr King, in Olive Branch.*

**As** in every other profession under the sun, good and evil is to be found upon the stage; so is it with its censor, the pulpit; the man who frightens his hearers with the false doctrine of eternal punishment, and, poor worm, talks with glib familiarity of the desires and thoughts of the Almighty, is leading as vicious a career as the worst person to be found among actors, and not unfrequently poisons the lives of impressible people by inducing in them a kind a religious mania. A bigoted organization exists within the church of England which is said to consist of an "influential body of clergymen, headed by one of the holiest priests in England, who have it laid down for them in their rules, that they are not to go to the theatre or any other place of known sin." Yet the theatre has behaved with more Christian charity to the pulpit than has the pulpit to the theatre, for it is the legitimate province of the actor to breathe life into the dead pages of history, and to hold up to view the evils of past ages.—*London Spiritualist.*

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| 4:45 p m* | Fond du Lac Passenger | *10:45 a m |
| 5:30 p m* | Desplaines Passenger | *7:30 a m |
| 6:30 p m* | Barrington Passenger | *8:15 a m |
| 9:00 p m‡ | St. Paul and Minneapolis Express | ‡7:00 a m |
| 10:00 a m* | LaCrosse Express | *4:00 p m |
| 9:00 p m‡ | LaCrosse Express | ‡7:00 a m |
| 10:00 a m* | Winona and New Ulm | *4:00 p m |
| 9:00 p m‡ | Winona and New Ulm | ‡7:00 a m |
| 9:00 p m‡ | Green Bay and Marquette Express | ‡6:45 a m |

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

### CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

| Leave. | | Arrive. |
|---|---|---|
| 10:00 a m† | Davenport and Peoria Express | †5:45 p m |
| 12:30 p m† | Council Bluffs Fast Express | †2:40 p m |
| 12:30 p m† | Kansas City, Leavenworth and Atchison Fast Express | †3:40 p m |
| 5:00 p m† | Peru Accommodation | †10:30 a m |
| 10:00 p m†† | Council Bluffs Night Express | ‡6:20 a m |
| 10:00 p m†† | Kansas City, Leavenworth and Atchison Night Express | ‡6:20 a m |

*BLUE ISLAND ACCOMMODATION.*

| Leave. | | Arrive. |
|---|---|---|
| 6:55 a m† | Accommodation | 6:40 a m |
| 8:40 a m† | Accommodation | 7:45 a m |
| 12:30 p m† | Accommodation | 9:10 a m |
| 4:15 p m† | Accommodation | 1:30 p m |
| 6:15 p m† | Accommodation | 4:40 p m |
| 7:10 p m† | Accommodation | 6:30 p m |
| 11:30 p m a | Accommodation | 11:00 p m |
| 1:15 p m b | Accommodation | 10:05 a m |

*Daily. †Daily Except Sundays. ††Daily Except Saturdays. ‡Daily Except Mondays. a Thursdays and Saturdays only. b Sundays only.

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|---|---|---|
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| 9:00 a m* | Springfield, St. Louis and Southern Express, via Main Line | *8:00 p m |
| 9:00 p m* | Kansas City Night Express | †7:25 a m |
| 9:00 a m* | Mobile and New Orleans Express | *8:00 p m |
| 9:20 a m* | Peoria, Burlington and Keokuk Fast Express | *3:40 p m |
| 9:00 p m‡ | Springfield, St. Louis and Texas Fast Express, via Main Line | 7:25 a m |
| 9:00 p m‡ | Peoria, Keokuk and Burlington | 7:25 a m |
| 12:30 p m* | Pekin and Peoria Express | *3:40 p m |
| 9:00 a m* | Chicago and Paducah R. R. Express | 3:40 p m |
| 12:30 p m* | Streator, Wenona, Lacon and Washington Express | 3:40 p m |
| 5:00 p m* | Joliet and Dwight Accommodation | 9:10 a m |

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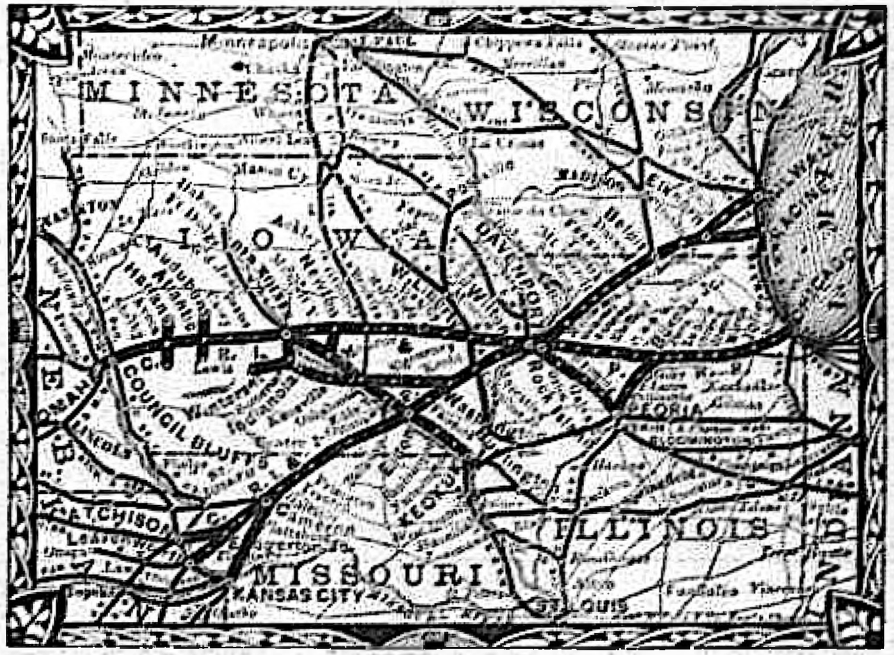

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Continued from First Page.

ment of progress, as it has been considered by all truly great religious teachers, I regard it as of paramount importance that Spiritualists should not be mere thinkers of Spiritual thought, but should be actors of the Divine principles which come from the highest heavenly sources. Whenever they do this, their discords will cease and they will move with unitary action and irresistible power for the world's regeneration and the abolition of war, crime and poverty.

As one of the ethical elements of progress (and I trust my vigilant critics will not intimate that I ignore or underrate the intellectual), I have insisted on *faith*, and if the editor of the JOURNAL had exercised a moderate amount of faith in my common sense, or had read my discourse with proper attention, he would not have said "were the teachings of Dr. Buchanan and his school accepted, where could we point to evidence that would not rest on faith alone for its acceptance." I have not taught thus, but have pointed out that in a proper spirit of investigation, combined with courtesy, we should have the most unquestionable and perfect phenomena that could possibly be desired. It was not claimed by myself, as the editor misunderstands me, that phenomena should depend for their evidence upon the honesty of the medium, but that we should seek to have honest mediums, and to develop phenomena which were in in themselves of an unquestionable character.

That faith would "insure genuine spirit phenomena" was not my assertion, but that faith would furnish the best conditions for a truthful display. The editor was equally unsucessful in understanding "how faith can be the guardian of anything." He finds this a puzzling conundrum, because he did not half develop his guessing capacity. He did not reflect that that may be called the guardian, which preserves anything from injury or destruction. Does not faith prevent the destruction of religious and spiritual knowledge (both historical and scientific) by that dogmatic, skeptical, and narrow minded infidelity, which fiercely and stubbornly denies the existence of spirits, the reality of a future life, and the existence of God. Does not faith prevent us from consigning to oblivion a vast amount of recorded knowledge of the spiritual and marvelous? Has not faith preserved a vast amount of useful eclectic and homeopathic science, which allopathic bigotry has ignored and discredited, and do not ninety nine hundredths of our scientific knowledge as well as all our historical knowledge, rest in the popular mind solely upon faith—faith in the opinions and teachings of the competant and experienced and learned? If it were not for the guardian hand of faith, what would preserve the world's religions from quick destruction by skepticism; and what would preserve our spiritual philosophy? Demonstration would not be sufficient, for thoroughly faithless men witness the spiritual phenomena, and thrust them aside as the delusions of jugglery, no matter under what precautions they are seen.

So much for wisdom; and does not mutual faith prevent the destruction of conjugal love, and the alienation of friends. Can any love or social harmony be preserved against the destructive affects of jealousy, suspicion and backbiting, except by faith. Is it not the want of mutual faith among nations, that they impoverish themselves to maintain the largest possible armies, and engage in war to preserve a balance of power which would be utterly needless if they could trust each other? Is not faith then the guardian of peace, as well as of wisdom and love? It is indeed in some sense the guardian of all that is good, and he who wars upon faith, wars against humanity.

As the editor could not see through what he calls a conundrum, neither could he comprehend my logic as satisfactory—for the reason that, my address was not aimed at him or his condition of mind, but at a more extensive class of readers, who will not find it at all mysterious. If he will privately state his logical difficulty, I will endeavor to satisfy him privately.

It is said as a criticism, that I am dominated by the religious emotions, and certainly I shall *endeavor to deserve* the compliment. I wish I could say as much to all my friends, including all our spiritual editors. If it were so, we should be a very happy family, and society would be greatly benefited by our harmonious exertions.

JOSEPH RODES BUCHANAN.

Livingston Place, New York, June 8th.

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## The Brighter Side of Spiritualism.

BY EDWIN D. BABBITT, D. M.

Having perused the article of J. Murray Case, on the "Follies of Spiritualism," in the RELIGIO-PHILOSOPHICAL JOURNAL of May 22nd, it has occurred to me, that however wise it is for us to know our follies, weaknesses and dangers, it is perhaps still more important now, while so much of the world is ready to portray in glowing colors, all our follies and a great deal more, that something be said about the excellencies of Spiritualists, so that, if possible, we may hold up our heads and look the world in the face without blushing.

Before proceeding to this brighter side of the picture, however, I wish to say that I am anxious to have Spiritualists understand their own follies, also, so that they may repent of them. And there is one folly that I would name, which I fear Mr. Case may omit, as it might rub a little against his own style in the above mentioned article; namely, a habit of criticising Spiritualistic manifestations too much from the common materialistic standpoint. This is a harsh and unjust method, which I think we should avoid. Thus, Mr. Case's language would seem to signify that trance speakers are generally deceivers and liars, and that their spiritual illumination is of no importance. He says:—

"Their thoughts expressed in trance are the same that are advocated and believed in the normal state, and therefore, no more worthy to be accepted as truth. * * I have long been convinced that all trance speakers, who profess to speak in a perfectly unconscious condition are practicing a certain degree of deception. * * It is equally a folly to assume the name of some distinguished individual of the past as the spirit author of a book. All such assumptions are purely arbitrary. When I see a book in which some spirit of the dead is assumed as author, I regard it first, as a fraud or delusion, and second, that it may be expected to abound in unscientific and imaginary notions," etc. That is just the kind of language that the worst enemy of Spiritualism would use, and strikes to the ground Hudson Tuttle, Judge Edmonds, Mrs. Maria King and pretty much all of the rest of us who are mediumistic. All the sublime conceptions of the Spirit-world, of human destiny and of the universe, that have been impressed upon mankind through illuminating influence of spirits, are to pass for little or nothing. But Mr. Case seems to judge of spirit illumination in others by his own experience. He admits having times of semi trance and illumination, but says his thoughts then "are no more reliable than his best thoughts while in a perfectly normal condition." And yet we could bring a mountain load of evidence to show that Jesus, Joan of Arc, Swedenborg, A. J. Davis, and absolutely thousands of others have at times been so illuminated as to be almost like another kind of beings, possessing the power of seeing into an invisible and more wonderful universe, of looking into the past, present and future of one's life, and of giving names, tests and exact descriptions of spirits of whom they have never before heard. Andrew J. Davis, while a mere ignorant boy, had his mind so illuminated that he dictated "Nature's Divine Revelation," which Prof. Bush, one of the best scholars of his time, called "astounding," in the largeness of its generalizations. It is true that Mr. Davis would have been more correct in some of the scientific details of his subject, if he had been scientifically trained as Professors Denton, Wallace and others in our ranks have been, and yet these same men could not have attained to that large conception of the universe and its progressive unfoldment so many years ago while the doctrine of evolution was practically unknown, without some of Davis's inspirations.

The side of truth to Mr. Case's remarks, is that a spirit communication resembles, more or less, the mind of the medium through which it comes, and this is easily explained, from the fact that the spirit is forced to use the brain and mental aura of the medium to do his thinking with, so that if the influence cannot overcome the positive elements of the medium sufficiently to have its own mental aura in control, it cannot give its own name or only partially its own ideas. To the great world at large, who are ignorant of these exquisite spiritual laws, such mediumship will appear to be imposture, and denounced accordingly. At times some of the best of mediums are unable to give the true spirit impressions, although at other times their communications will be incomparably above their own wisdom. Even Spiritualists are often ignorant of these subtile conditions, and inflict untold sufferings upon both the mind of the medium and of the spirit communicating by their suspecting dispositions. A confession from my early experience may be useful. After fighting Spiritualism for twenty years as a dangerous delusion, I went to a lady medium in New York, and was completely overthrown by the great array of tests of the identity of my spirit friends, which were given. Soon after I went again and to be sure that it was my brother who was communicating, I asked him to describe the place where we spent our childhood together, and give its name. This he could not do, except in part, and I at once concluded that was not my brother, and that the medium was making the matter seem as plausible as possible, for the sake of the fee, and possibly. I expressed some dissatisfaction. At any rate, my suspicions were reflected upon the mind of the medium, and thus gave her sensitive nature such a stab that she never more allowed me an audience. I have since learned that she is eminent for integrity, and was a favorite medium of Judge Edmonds, but have never since learned her place of residence, so that I might apologize for my ignorance.

I have been educated by my mistakes in part, until I have come to feel that I understand the matter of control in many of its phases. Let me illustrate again from experience. A lady of superior character, who was my patient some years since, possessed a great love of truth, and I felt especially anxious to give her some tokens from her dear ones gone before, so that she might investigate still farther and learn the beautiful and consoling character of Spiritualism. On retiring one night, I felt a new influence, and learned through what I call my hand telegraph, that the mother of this lady was present. She wanted me to assure her daughter that she still lived, and was around her to bless her. When I asked the particulars of her life and the details of her family, so that I might give them to the daughter as a test, she gave me a detailed account of every thing.

Are you sure I have your history correct so that I may prove to your daughter that it is indeed her mother?"

"Yes," she replied, and then left.

After a few minutes, however, she came back, being conscious that she had made a mistake. I went over the whole details of her life again, and she confirmed exactly what she had said before.

When I met the daughter on the next day and asked her certain questions about her mother, I found that not one thing had been given to me correctly. This was very mortifying, and when night came, I asked my guide why I was allowed to make such a blunder, and really injure, instead of forward the cause.

"To show you," said he, "that your sphere is not that of test mediumship." We have not developed you for this phase at all, but rather for thought, and science. This lady's mother was not able to think her own thoughts while in connection with your mental atmosphere, and gave an account of another person altogether, whose life was strongly impressed upon her.

How sincerely, how earnestly I desired to get at the truth of this lady's history, that I might bring a joyful message to the daughter. After explaining the matter thus to me, my guide then revealed some leading incidents of the daughters life, which were of a startling character, and gave me the philosophy of her condition. This I mentioned to her, and after pausing a little, she admitted the truth of everything. The same guide had helped me to solve the mysteries of disease, in scores of cases and had laid open to me some leading facts of their lives, which in nearly if not quite every case, proved absolutely true, so that the patients would often remark that it was the first time their condition was ever understood.

The higher spirits can see the very play of atoms and the interior forces which move all things and they are well adapted to help us, especially if we approach them from high motives, and in a way not to stultify our reason. Their mental processes are swift as the lightning when unimpeded by earthly conditions, but coming into the imperfect atmosphere of earthly minds, they are necessarily more or less obstructed and sometimes made to teach falsehood even when the medium and the spirit both may desire the truth. For this reason then, Mr. Case is wise in showing the danger of accepting the dictum of the spirit without using our own judgment, thus swallowing everything whole, like helpless little birds which take down all that the mother gives them. To show how difficult it is for spirits to give the exact control they wish without having the medium's aura obstruct their own mental processes, I will state that my own guide found it necessary, while teaching me the most important facts, to remain at a distance just outside of my immediate sphere, and reading my thoughts and inquiries, gave the signal to a strong spirit who wielded my hand telegraph when to say yes and when to say no, at the same time that he threw impressions upon my brain.

Some insist that the great and only mission of Spiritualism is to prove the immortality of the soul. This alone is a wonderful thing to do, but it can be proved that a silent, all-pervading and amazing power is shed down over all nations and families of men through spirit agency, to gradually educate and attract them upward, through inspiration. To prove human immortality alone is comparatively a small matter, for the question is, what kind of an immortality is man to inherit? That which drags most of the race in chains and darkness, forever downward, according to the general dogmas of the church? If so, existence is a curse and the world a failure. Or is it in harmony with the whole system of nature, and with the testimony of ten thousand spirits, an immortality of exalted joys and progressions in which man has the range of the universe to help him move in an ever ascending scale toward the Infinite Glory? No fact in time or eternity, is so momentous to man as this, and Spiritualism alone can give its demonstration.

But I could enumerate a long series of facts which prove the sunnier side of Spiritualism and are of unspeakable value to the world, only that my article is already too long, and I must be contented with merely mentioning some of them.

1. It brings us into rapport with the higher intelligences of the spirit realms, who reveal an invisible universe of lights, colors, forces and spiritual activities incomparably superior to the external universe which belongs to this life.

2. It reveals the wonderful and immortal destiny of man.

3. It banishes the terror of death by showing us that what is called death is merely a transition into a nobler life, not a "leap into the dark," not a departure into some unknown and eternal horrors, as portrayed before millions of minds, by the theology of to-day and especially by that of the past. Mortal tongue can never tell nor mortal mind conceive, what a pall of gloom has been thrown over countless multitudes of the human race, in the past as they have moved onward to the grave.

4. It gives us back our friends from the other life and fills the souls of countless mothers, children, husbands and wives with unspeakable joy, even when all the consolations of our churches have utterly failed.

5. It is bringing to the world the greatest healing reforms ever known, saving the poor distressed, nervously exhausted, paralytic, rheumatic insane multitudes, where the old methods have been failures, and this without leaving any bad results behind.

6. Under the lead of higher wisdom, it encourages and stimulates human minds to activity in every reform and humanitarian movement, who heretofore have been disheartened by such dogmas as those of an eternal hell, depravity, inability, the wrath of God, etc. Temperance, anti slavery, woman's rights, prison reforms, civil and religious liberty and humanitarian movements generally, have been pioneered by Spiritualists, and to a considerable extent, carried on by Spiritualists. I have already given my proofs of these statements in a former article published in the RELIGIO-PHILOSOPHICAL JOURNAL.

7. Under the influence of the great Spiritual wave that is coming over the earth, life is becoming sweeter and wiser, human faces are becoming brighter and the sympathetic nature is becoming so intense that childhood, womanhood and even animal life are made more happy, while millions of dollars go forth to the fire-stricken cities or famine or disease-stricken countries, for the suffering. The sanctimonious and sour faces of the past are passing away and the better era is dawning and will after due time, fully arrive.

It may be objected that various extremes and follies and frauds have followed in the wake of Spiritualism. Yes, and I will join hands with Mr. Case in helping to root them out, if he will state the matter fairly, and see the bright side also. The RELIGIO-PHILOSOPHICAL JOURNAL has certainly been intense enough against fraud to satisfy the most exacting critic, and Spiritualists generally are the first to see and expose their own frauds. Some people do not seem to be aware of the fact that when people emerge from slavery to freedom, the first impulse tends to sweep a portion of them too far, even into license, as it did the early Christians, when they emerged from the stern, formal Judaism of their day into freer ideas, which carried some of them into free-love—as did the French Revolutionists when breaking lose from priestly and kingly despotism, they rushed into Atheism and Red Republicanism. Is Christianity then, in its primitive spirit necessarily bad, or is Republicanism bad, or is Spiritualism bad, because in their first outburst upon the world, they rushed into some extreme?

In closing, I will make one assertion, which statistics will thoroughly bear me out in, and that is that there is a far smaller number of Spiritualists even in proportion to their numbers, in State Prisons and Lunatic Asylums than there are of either Protestant or Catholic church members. Real Spiritualism prevents lunacy and crime and I believe that Spiritual and Magnetic Physicians are healing a greater number of church lunatics than would balance the whole number of lunatics in the spiritual ranks.

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